THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Much interest had already been aroused by the intimation from the Syndics of the Cambridge University Press that they intended to publish a new translation of the Bible in 'Basic English.' The first instalment of the publication has now appeared, and will be welcomed by many. It is *The New Testament in Basic English* (Library edition 8s. 6d., Pocket edition 3s. net).

What is 'Basic English'? It is a simplified form of English developed by Mr. C. K. Ogden of the Orthological Institute of Cambridge. By means of a vocabulary of 850 words, used in accordance with a few simple rules, it can express—as is claimed for it—the sense of anything that can be said in English; and it has two great advantages. On the one hand, it provides a quick and easy way of teaching English to foreigners; which, as we must allow, is a point to be specially appreciated in these times. On the other hand, it offers for English-speaking people a corrective to loose or inflated phraseology; which is a point to be appreciated at all times.

But Mr. Ogden's 850 words have been found hardly sufficient in the translation into English of so special a book as the Scriptures of the Old and New Testaments. Accordingly, the vocabulary has in this instance been extended to a thousand words.

As for the quality of the translation, it is enough to say that it has been prepared in the last ten years by a Committee working in collaboration with the Orthological Institute and directed by the Rev. S. H. Hooke, Professor of Old Testament Studies in the University of London, who has seen to it that the results of the most recent work in Biblical translation have been incorporated. But, further, the text so prepared has been revised by a Committee of Cambridge scholars appointed by the Syndics of the University Press.

While the translation is scholarly it does not pretend to possess the literary quality of the Authorized Version. Its self-imposed limitations would in any case preclude that. But it seeks to conserve wherever possible the familiar cadences of the Authorized Version. Which is all to the good. For it will be an evil day when the beauty and richness of the Authorized Version cease to inspire English speech and style.

Readers of this magazine welcome every effort to make the Bible intelligible to the English reader. They are grateful to the Revisers for the work they did upon the English Version, but they realize the expository value of modern and less severe translations, such as those of Weymouth of the New Testament and Moffatt of the whole Bible; and even the expository value of a severe modern translation such as the American translation of Goodspeed. They will realize too, when they consult the 'Basic Bible,' that here is a translation which by its very directness and simplicity also serves the purpose of exposition. It is not unjustly

claimed for it that it will refresh with its clearness those to whom tradition has endeared the Authorized Version, but from whom the rich and musical speech of the Authorized Version sometimes conceals the plain meaning of the text.

If we should encourage modern translations for the sake of the fuller understanding of the Bible, and also—as in the instance before us—for their evangelizing value, we should be all the more jealous for the Authorized Version. We sympathize with the plea, so eloquently urged by the late Mr. Quiller-Couch, that the Authorized Version should be represented among the 'prescribed books' in our literary schools of English. And we view with a certain complacency the multiplying of modern translations of the Bible, as likely to arrest any tendency to dethrone the Authorized Version in public use in favour of any one modern translation. This would be more than a literary mistake; it would be a spiritual loss.

Professor A. M. Ramsey, of the Chair of Divinity in Durham University, and Canon of Durham Cathedral, has published his Inaugural Lecture on *Jesus Christ in Faith and History* (S.P.C.K.; 6d.). It is a suggestive and fruitful contribution to the study of the New Testament, and concerns not only scholars but the ordinary minister as well. The Professor begins with a survey of the movements of thought in New Testament scholarship during the last hundred years.

The rise of critical research overthrew the presuppositions of dogma and tradition, but it was not free from its own presuppositions and prejudices. Among these was the dogma that miracle was to be rejected, and 'scientific procedure' eliminated miracle even in Mark, picking out the human, ethical, and this-worldly elements as alone credible. Thus we got a picture of a human Jesus, teacher and prophet, to which were added by the devotion of the primitive Church miraculous happenings, and a kind of progressive theologizing through the influence of Paul and others. And, in addition, 'scientific' criticism discovered a sure and definite residuum of history concerning the man Jesus from the very narrative whose truth it had decisively rejected!

This 'liberal' Jesus of History has disappeared. That is one of the main results of New Testament research. The causes of His disappearance are these. First the investigations of the 'eschatological' school, particularly Weiss and Schweitzer. They proved that the mysterious, other-worldly elements in our Lord's teaching cannot be eliminated by any method that is genuinely scientific. And this clearly showed that, whatever Jesus was, He was not a mild moralistic figure who fits easily into modern idealism. The story of His life and death quivers with catastrophe, judgment, and the powers of another world.

Further, a more scientific criticism has shown that the picture of a primitive human Jesus and a progressive supernaturalizing by the Apostolic Church is false. When the Gospel material is sorted out into its ascertainable sources it is found that every one of these sources contains supernatural elements. This factor is embedded in every stratum known to literary criticism. In short, when we dig into the primitive Christian documents we find not an original humanitarianism but an original proclaiming of a divine gospel by One who embodies it in His own actions and claims.

Finally, the 'liberal' picture of Jesus has been banished by the study of Jesus Christ more closely in connexion with the Old Testament. Our documents all record claims of Jesus to fulfil the purpose of God in the older history, that is, Messianic claims. But this was very different from the Messiah desired by the first Apostles. It is a *suffering* Messiah, an unwanted Messiah. The ancient world could imagine and invent many theophanies, but it never produced a theophany in which a shameful death was the focus of the power of God.

These are some of the forces that have banished the notion of a human Jesus *in vacuo* and have enabled us, while remaining scientific students, to be sure that there was only one Jesus, who fulfilled

the Old Testament revelation of God, proclaimed God's Kingdom as a new and decisive intervention of God in history, embodied the Kingdom in His own life and death and resurrection, and wrought deliverance in such a way that those who followed Him could not in reason and conscience refrain from worshipping Him.

Now, where does our concern lie to-day? Briefly the trend of Biblical scholarship has changed, away from the search for the historical Jesus and towards the study of the theology which the history contains. Preoccupation with history was in its first stage the supreme contribution of English scholarship. This has entailed sad loss from attention being concentrated on language and critical detail with too little attention to the substance of the documents, the great themes which give the New Testament its unity and meaning.

But to-day New Testament theology is coming back. We are beginning to see that the history can never be understood apart from the theology which it involves, and that our chief concern is not to try to reconstruct the history in detail, but to study its impact upon the thought of the Apostles and upon the questions of belief with which they wrestled, and so to make the New Testament the focus of our own thinking about life and death, man and God. Here lies the work of the New Testament theologian and of our New Testament teaching. Every aspect of New Testament scholarship must be rich in suggestion of truth to be absorbed and used not only by professional scholars but by those who are going to be the Church's priests and preachers.

We can learn much, for example, from Form Criticism, with all its defects and exaggerations. It does help us to read the Gospels as pieces of the Apostolic preaching. We are enabled to study the Gospels against the background of the uttered gospel that was before them, and is found within them. Then, literary criticism becomes something new with this new purpose in it. We can make a practical and theological use of its conclusions. We may, for example, compare the narratives of the Passion in order to see the different theological presentations of the Passion. Mark's austerity, Luke's tenderness, Matthew's sense of tragedy, John's emphasis on victory and glory, all have their message.

Even the study of language has its theological contribution. Through the discovery of the papyri we have got a new insight into the words of the New Testament. These appear in a new setting and have a new significance owing to the impact of the gospel on them. 'Gospel,' 'Peace,' 'Truth,' 'Freedom,' 'Glory'—such words meant in the Christian use something they never meant before, and in tracing these words in the New Testament we can study the distinctive flavour of the Christian revelation. This is a study not only for experts but for all who have to use the New Testament. In a world where great words are used vaguely and wistfully to express the longings of men the Christian teacher will learn to expound the Christian meaning of these words.

Above all, our concern is not with the single books of the New Testament but with the latter itself as one single divine 'drama.' There are, of course, differences in the thinking of the Apostles. We may properly contrast the theology of the first Christians, of St. Paul and St. John, but when St. Paul writes to the Romans, whom he has never seen, he expects them to understand him, because the Christian experience is one. There is one Christian life behind all the varieties of theological expression. Even when we contrast the Synoptic picture and that of the Fourth Gospel, the higher Christology of the Synoptists is seen to make the contrast less sharp. Thus we gain a fresh insight into the meaning of the whole, and the New Testament in its freshly discovered unity becomes the creative centre of our thinking about life and death, God and the world.

Marxism, as has often been pointed out, has for its followers all the qualities and inspiration of a religion. While professing to be supremely scientific it is profoundly passionate and rigidly dogmatic.

In place of a divine plan and the coming of a kingdom of heaven it offers its devotees a materialistic evolution issuing in a vaguely conceived and really unimaginable utopia.

A trenchant criticism of Marxism coming from an unusual quarter is given in *Marxism is it Science?* by Mr. Max EASTMAN (Allen and Unwin; 8s. 6d. net). The writer has for years been acknowledged as an authority on Marxism and has held a prominent place in Communist circles. He translated Trotsky's 'History of the Revolution' into English and was in close touch with that great revolutionary. It must not be supposed that he has lost sympathy with Communism or has become a convert to a more spiritual faith. Quite the contrary. His criticisms of Marxism are on that account all the more interesting.

He claims to be, first and last, a scientist whose sole endeavour is to ascertain the facts, and he writes from this point of view. Reality is for him material and he has no room in his system for anything spiritual or idealistic. Science is the study of the material world; all that goes beyond that is designated as 'animism' and rudely dismissed as 'hocus-pocus.'

He has many acute criticisms to offer in regard to the looseness of Communist reasoning. For example, Communists continually argue that as the mode of production 'conditions' social life it therefore 'determines' it. 'A theory which ignores the difference between the verbs *condition* and *determine* cannot be called scientific, because it has not sufficient exactitude to be verified.' But the main weight of the attack is directed against the Marxian dialectic.

Karl Marx, as is well known, began his intellectual life as a disciple of Hegel and remained under the dominance of his system of thought. Now Hegel conceived the world as an evolutionary process according to which the idea progressively realizes itself by uniting with its opposite to form a higher synthesis. This dialectic movement is wholly determinate and uncontrollable. This system Marx adopted as his philosophy of history, but he gave it a new interpretation, 'turned it upside down,' as he said. To him the material is the only real. Things, and not ideas, dominate the scene, but they dominate it in a Hegelian way. Every stage in the world process completes itself by passing through its opposite to a higher synthesis. This doctrine applied to the economic system of to-day means that Capitalism must inevitably give way to a Communistic system, which in turn will lead to a classless society.

To Max EASTMAN all this theorizing is anathema. It is not the fruit of an impartial study of the material facts but is due to the imposing on the facts of a philosophic theory. It cannot be established by any logical process but must be received in faith. To those who believe it there doubtless comes the inspiration of feeling that they are bound to win because they are on the side of the invincible cosmic movement. But this is essentially a religious feeling and is akin to all those airy dreams and fond hopes with which men delude and sustain themselves. When the cold light of science is turned on them they fade away.

Two questions in particular may be put to the dialectic materialist which it is difficult to answer. If this world process is deterministic, if it is moving irresistibly to its destined end, then what place is left for human effort? Does it not follow that man is carried helplessly along the stream and would fight in vain against it? And the second question is why should this evolutionary process be supposed to come to an end with the achievement of the classless society? Be it remembered that this evolutionary process *is* the world; if it should come to an end the world would simply cease to be. By all the laws of Hegelian logic the synthesis of the classless society should in its turn at once become the thesis which would bring to birth its antithesis and lead on to some still higher synthesis. But the Communist is content to bring the dialectic process to an end at the entrance to a nebulous utopia which is really a Nirvana. 'Scientific socialism, then, in its intellectual form, is anything but scientific. It is philosophy of the very kind that

Marx himself contemptuously denounced. A revolutionary science would study the material world with a view to changing it according to some practical plan. Marx studied the world with a view to making himself believe that it is a process of change according to his plan.'

Lenin's presentation of Communism is far more practical and strictly 'scientific' than Marx's. Marx dreamed of revolution, Lenin organized revolution. While giving lip-service to dialectic materialism Lenin never allowed it to dominate his policy. 'A dialectic materialist is bound to conceive the revolution as automatically produced by the contradictions in capitalism, and the Marxian leader as "bringing consciousness" to the process, or "serving as its theoretical expression." At the most, he may permit this Marxian leader to accidentally accelerate the movement. There is not a word in Lenin's book which is even a concession to this metaphysical ideology. The book tells you "what to do," if you want to produce with the material at hand a socialist revolution. It is a textbook of practical engineering on the basis of the Marxian analysis of history.' But Lenin's practical genius and flexibility have given place to the rigidity of Bolshevism where authority is infallible and the dogmas of the faith are above criticism.

Max Eastman is all for revolution, but he would have the revolutionary renounce all feelings and desires, all dogmas, all philosophies and religions, all that belongs to the 'hocus-pocus' world of the ideal, and study the material facts with the precision of a thinking machine. His revolutionary would be like the hero of a detective story who always has a 'brain packed in ice.' His task would be to strip the facts bare of all illusion, endlessly to question and criticise, with no veneration for the past nor bright hope for the future. Without for a moment disparaging the scientific attitude of mind, or depreciating the results which have been achieved by the scientific method, we may yet feel that this deification of materialistic science would have frightful issues for all that is highest in human life.

Scepticism, however scientific, is fortunately never an inspiring creed. It can never capture the heart of humanity. The man who could wholly live and work in the spirit of this creed, judging all things without emotion and never suffering himself to be influenced by his affections, would be an inhuman monster. Wordsworth passionately exclaims that rather than be out of tune with Nature he would be

> A Pagan suckled in a creed outworn,

if so he might

> Have sight of Proteus rising from the sea;
> Or hear old Triton blow his wreathèd horn.

And, constituted as human nature is, most men would sooner be red Bolshevists than freeze in a scientific icehouse.

But is this materialism as scientific as it professes to be? Is it based purely on ascertained facts? Has it no assumptions which go beyond the facts? It is defined as 'an intellectual attitude which denies the validity of philosophy, while affirming the validity of the science which understands it.' In other words, man, having systematized his thoughts about the world and called the result philosophy, goes on to frame a second system of thought which he calls science and in the name of which he denies the validity of his first system of thought! What guarantee has he that his second system of thought is valid? None that materialism can offer. Eastman is ready to affirm with practically all scientists that the world is rational, but this can never be proved. It goes far beyond the facts of experience. It implies a fundamental act of faith without which science would be brought to confusion. Why then cavil at religious faith? According to Eastman, to say that the Universe is indifferent to man is science, to say that the Universe is friendly is superstition; to say that there is reason at the heart of things is a necessary postulate of science, to say that there is love at the heart of things is sentimental hocus-pocus! Selective dogmatism of this kind leaves us unmoved. If science can hold the faith that the cosmos is a coherent system in which 'all things work together' in an orderly way, we may well have courage to go further and hold the faith that 'all things work together *for good*.'

Spiritual Problems and the War.

VII. Nationalism.

By the Bishop of Liverpool.

The purpose of this article is to review in broad outline the development of the nationalist temper as we know it to-day; to estimate the spiritual value of this sentiment, by discerning what it has contributed to the growth of human character, and at what cost; and to consider the part reserved for it in God's purpose of bringing the nations into His Kingdom.

It was not till late in the Middle Ages that the nation-state began to emerge as a distinct political unit, and the first European country to manifest a sense of nationhood was England. It is difficult to analyse or account for this consciousness. It can hardly be due to unity of race, for Great Britain, and some other countries where nationalist sentiment first appeared, such as France, Spain, and Switzerland, can make no claim to purity of stock. We may note our Lord's rejection of race as an ultimate basis of human community, when He denies the claim of the Pharisees to an exclusive unity because they were 'children of Abraham.' Jesus finds the true basis not in blood relationship as such but in allegiance to a common intention and purpose, and this He applies even to the most obvious and natural of human groups, that of the family. 'Who is my mother and who are my brethren? Whosoever shall do the will of my Father . . . .' The family is not a unity in His sense unless its members share a distinctive sentiment of their own, and carry it into action. This is as near as we can get to the essence of nationhood. Its conditions are a common inheritance of language, of law, and of political system, but at the heart of it lies a sense that the citizens of a country belong to each other, bound together by outlook and aims which they believe to be characteristic of their fellow-countrymen and of themselves.

The educational value of nationalism is manifest. It opens to the individual a field for that larger life with its wider affections which in some form he must share if his own life is to grow to its highest. Plants grow best alone, but men grow best together, in close fellowship with other men. Nations are the largest effective families yet achieved. To the average man patriotism offers the widest sphere in which his loyalty can be effectively exercised. There are lesser loyalties which bind him to his kinsfolk, his school, his party, his union, and to many other groups into which he is drawn. For each of these men are prepared to give and suffer much, but for their country, all; and it is more than a pious hope that in the supreme sacrifice they find their true selves.

It must be admitted that the appeal of peace-time patriotism is more faintly heard. Of a thousand who are ready to die for England how many are moved to any vital sacrifice for the well-being of their fellow-countrymen in time of peace? Nevertheless in the last fifty years there has grown up in this and some other countries a sense of social responsibility which has produced a mass of legislation designed to make the lot of the poor a little easier and less insecure. This new national concern is in large measure a suddenly maturing fruit of Christian teaching. But may we not also regard it as a stage in the growth of a Christian patriotism?

One of the greatest prophets of nationalism in the last century was Mazzini. He was a liberal, as well as a nationalist, and he dreamed of a European brotherhood of free and democratic nations in which Italy should find her place. But she had to fight for the chance of attaining it. Indeed, there is hardly a country, not even the United States of America, that has achieved nationhood without a war. This may be one reason why national consciousness, once roused, has too often continued to assert itself in military ambition. But for this there were, and unhappily still are, other and stronger reasons. To become a nation means to enter not the brotherhood of Mazzini's dream but the very opposite. Each country is expected to look after its own interests in a competition, now for territory, now for markets, which every decade intensifies. At Versailles a gallant attempt was made to introduce a new approach to international fellowship. There are many causes of its inevitable failure. One of them may be found in the very principle on which the rest of the Treaty was based. The Peace Conference was faced with demands from populations, more or less like-minded, to be granted the status of self-governing and independent nations. Similar aspirations had been presented to the

Congress of Vienna in 1815. At that time the treaty-makers were troubled by no doubts as to the right way of meeting them. Their principle was what they called 'legitimate authority.' If a Great Power asserted its claim to rule over a smaller community, and could establish it to the satisfaction of the other Great Powers, then to that claimant the population in question must, as of right, belong. Whether the small community was related to its overlord in race or culture, or whether it might be regarded as itself a nascent nation, were issues of which they took no account. In 1919 it was recognized that such a claim was out of date. Some other criterion must take its place. It was found in the principle of 'self-determination.' The Conference cherished the belief that if a reasonably homogeneous population were allowed to become a nation-state, all would be well. The results have been disappointing. Our experience since 1919 has taught us that a world of sixty nations, each thinking only of itself, and acknowledging no supra-national authority, will not work, and that in the absence of any such authority every fresh unit added to the list increases the likelihood of war.

It seems that nationalism, with all its virtues, must bear a large share of responsibility for our present plight. In Europe it has become a disease. Where is our prospect of recovery? One school of political philosophy has always held that it lies in the formation, or the growth, of larger political units, embracing a number of component States, each of which is self-contained and self-governing, with a political and cultural life of its own, none of these claiming absolute sovereignty *vis-à-vis* the rest, but all of them subject to an overriding power created by themselves. This was, at least in theory, the constitution of the Holy Roman Empire, a Christian society organized and ordered jointly by the Emperor and the Pope in a dual control which led to continual dissension. Nevertheless the Empire, though politically unstable, held Europe in a spiritual unity, within the framework of the Catholic Church, which endured for three centuries and continued to fascinate the minds of men long after it was broken by the rising influence and the sharper discords of nationalism. In the seventeenth century both Wallenstein and Richelieu aimed at a unified Europe, but it is doubtful if either contemplated anything other than the crudest domination, and it is improbable that Napoleon, had he succeeded in the same endeavour, would have proved wise enough and great enough to weld the nations of the Continent into a unity, made possible by conquest, but not dependent for its continuance upon military subjection. In our own times, Briand laboured for an approach to his vision of a United States of Europe. But again the passions of nationalism, here repressed and there triumphant, were too strong. The nations were unready to exchange unrestricted sovereignty for voluntary international federation. The next few years will show whether they are readier now.

A recent development in the art of war seems to be drawing them in that direction. It is the emergence of the bombing plane. Without the assistance of this new arm all Hitler's trickery and terrorism would not have sufficed to subjugate most of the nations of Europe. He has taught them that boundaries, however strongly fortified, have lost most of their power to protect. Will this hard fact lead them to the further lesson that frontiers ought now to lose something of their power to separate? Another hard fact of similar significance is the failure of national self-sufficiency. Nations are making desperate attempts to provide for all their needs out of their own resources. If to any extent they succeed it is at a ruinous cost. May not this experience serve to teach them that mutual dependence is an economic necessity, and for nations as for individuals there is no escape from God's law that only in membership can the best be made of life in His world? If so, it will not be the first time that the logic of cause and effect has reinforced a spiritual lesson.

A Labour Party manifesto not long before the war laid it down that 'Europe must federate or perish.' Has Hitler's new order provided a third alternative? That is a possibility, but one which we may safely ignore. What may reasonably be expected is that national sentiment will reassert itself, sobered, as we may hope, by its eclipse, but strong enough again to strive and suffer till freedom is achieved, and wise enough to recognize that there is no hope of peace for the world until the nations, or a sufficient number of them, consent to be members of a community of peoples, sacrificing just so much of their independence as to make the rest of it secure. How this combination is to be effected is a question which has for some years exercised the ingenuity of publicists and political philosophers. Most attractive schemes have been suggested. One of them, described by Mr. Streit in his book, *Union Now*, is being worked out into full detail by a group called Federal Union (44 Gordon Square, W.C.1), which is making an elaborate research into the present international organization of interstate relations in the fields of

commerce, finance, migration, defence, and colonial administration, with a view to proposals for their regulation by a supra-national authority.

Here then is one path of approach to a step in the evolution of nationalism. All such activity of forward-looking and far-thinking minds is of practical value, especially if it takes full and realistic account of human inertia and dislike of new ideas. But there is another way of advance opening out before our eyes. It may be seen in certain actual examples, partial but significant, of barriers being broken, and in one great fact of their almost total disappearance. Under the stress of present necessities nations have been driven to contemplate new forms of co-operation. Poland and Czechoslovakia have agreed to act together for many important purposes. A Norwegian statesman has outlined a similar arrangement for Scandinavia, a proposal of which more will yet be heard. A much bolder venture was tried by our Prime Minister last June. He made an offer to France which might have marked the end of nationalism in Europe, and the beginning of an era of federation. He proposed nothing less than a permanent union between the two nations which should include a common citizenship and a pooling of all resources, economic and military. The offer came too late, or perhaps too soon. But it showed at least that even so radical a revolution as this would have been, has emerged into the scope of practical politics. More significant still is the development of a new relationship between this country and the United States. No doubt it is a common peril that has drawn the English-speaking peoples to throw their defensive resources into a common stock. But this could hardly have been effected so easily but for a natural growth of mutual understanding and trust, which is the essential condition of all co-operation, whether in industry, commerce, or politics.

The importance of these examples and experiments, shy and tentative as they may seem, lies in the fact that they are products of spontaneous growth. They were not effected according to a preconceived plan. Each has come, not because it was right in theory, but because it was needed at a moment when conditions were favourable for the experiment. May we not regard them as working samples of a system which will come into being on a wider scale when the time is ripe?

Meanwhile there exists in full operation the greatest example of federation which the world has yet seen. The British Commonwealth of Nations was never designed or constructed, it grew. Almost unconsciously it has created itself. It has proved the soundness of its foundations by surviving innumerable misunderstandings which might have led to dissension and cleavage. What holds it together is not a skilfully devised constitution but a unity of the spirit. It has become a community of peoples in which all are satisfied with the degree of independence falling to each. It has learned, and it is teaching the world, what membership means. Does it not offer an example, perhaps an instalment, of what an exhausted and despairing world is seeking? What would happen if a victorious British Empire were to invite into its society any nation willing to surrender full sovereignty in order to co-operate in a policy based on economic recovery and limitation of armaments for all, and a revival of the sanctity of international commitments?

Such might be one outcome of our present struggle. We are fighting for national freedom, but not as our forefathers understood that word. It will be a new freedom, limited not by the over-riding will of one man or one nation, but by the freely accepted requirements of membership in a community that holds a group of purposes expressible in terms which the ordinary citizen can understand and share. In such a society would be found that larger life in which alone a nation, like an individual, can attain its true self.

Literature.

THE PHILOSOPHY OF COMMON SENSE.

Those of us who in college days were introduced to 'Hamilton's Reid' must recollect the feeling of dismay with which we looked upon the double-columned pages and the close print. Now after nearly a hundred years Thomas Reid may be studied in attractive guise. Not the whole Reid, nor even the whole of his chief writing, but enough for the purposes of the ordinary student of philosophy. It is to Mr. A. D. Woozley, M.A., Fellow of The Queen's College, Oxford, that we are indebted for an abridged edition of Reid's *Essays on the Intellectual Powers of Man* (Macmillan; 21s. net). An abridged edition, however, only as excluding the redundant and the inessential.

Much is being made of David Hume in present-day philosophical circles. Symptomatic of this is Professor Norman Kemp Smith's recent analysis and exposition of the 'Treatise' and other works. There is something therefore to be said for the effort to revive the study of the fellow-countryman and contemporary whose main philosophical effort was directed to the criticism of Hume's writings, and more especially of his theory of knowledge.

But Mr. Woozley has not been content to abridge and edit the *Essays*, supplying useful critical footnotes; he has provided the volume with an elaborate Introduction which gives an account of Thomas Reid's career and of his contribution to philosophical thought. In particular he brings out very clearly that Reid did an important service to philosophy in criticising the idea-theory of cognition, as being the accepted currency in his time of philosophical discourse. On the other hand, Reid's greatest mistake over Hume was in grossly overestimating the importance for Hume's conclusions of the impression-idea analysis of experience.

Mr. Woozley also regards Reid's own theory of perception, confused and incomplete as it is, as important. That is because it is an honest attempt to reconcile the facts of experience (material objects exist, our senses do not normally misinform us about them, other persons exist, etc.) and the philosophical analysis of experience, and thus to avoid flouting Common Sense. For Reid, and for Professor G. E. Moore in our own time, 'the problems of philosophy are the same—by analysis of what is experientially complex to make clearer to ourselves what we know already to be true. We know perfectly well that other things and persons exist; our function as philosophers is to reveal both *how* we know that and *what* precisely it is that we are knowing; any conclusion that we do not know these facts violates Common Sense, and is an indication of faulty analysis, not of initial ignorance.'

For an able and judicious discussion of the principle of Common Sense, as employed by Reid, bringing out affinities between Reid and certain modern philosophers, we refer the reader to the pages of Mr. Woozley's Introduction.

W. Fulton.

SIGNPOSTS.

An Experiment in Exposition and its Possibilities.

It is still too early to attempt a thorough examination of the effect of the war on English Literature in general or on theological writing in particular. Especially in the case of the latter, however, several distinct trends are clearly visible. One of them is the obvious fact that, of the books published since the outbreak of war, a much greater proportion than during any such period in recent history are small ones. This is the result, of course, of the paper shortage. While many large works of first-rate importance have appeared since September 1939, such as Sir Edwin Hoskyns' 'The Fourth Gospel,' and Dr. Prestige's 'Fathers and Heretics,' to name only two, the literature of devotion and exposition has had to take, more than ever, to the slim volume of about the size made famous by the 'Penguin' series. Even these seem to be shrinking, so to speak.

The fact is both symptomatic and, in a way, challenging. If the disease, of which such books be the symptom, be simply the wasting away of our paper supplies, with the probability of a continuing decrease in the number of big books to be published, a new challenge and opportunity present themselves. Can this very handicap not be thoroughly utilized for the tonic effect of presenting real theological learning, within a small scope, and in an easily readable form, to large sections of the public hitherto untouched by it? The success of popular 'Penguins' like 'Good God' and 'God in a World at War' by John Hadham, and 'Christianity and World Order' by the Bishop of Chichester, indicate the apologetic possibilities of the small book, though few of us would care (or dare?) to take the style of the first two as models. The *Signposts* (General Editors—J. V. Langmead Casserley and E. L. Mascall. Dacre Press, Westminster; 1s. per volume) series is a case in point, for it proves conclusively that serious writing, of interest to the theologian but not beyond the reader with intelligence but without specialized knowledge, can be successfully published in booklets of some hundred and twenty pages, even in these days and at a very modest cost. The purpose of this survey is to indicate some of the merits and demerits of the series, and to draw conclusions as to the possibilities of this type of book in the future.

The books are twelve in number and their common message is the proclamation of 'the relevance of the Christian Faith to the contemporary crisis of civilization.' They are the work of eight 'young theologians and philosophers of the Church of England,' all of whom are well under forty years of age. The scope of the subjects considered is immense—the crisis of modern civilization, the doctrines of God, Man, the Incarnation and the Atonement, the Church, Christian Worship, Moral Theology, Christian Sociology, the Interpretation of History and the Church of England—yet, in not one case can it be said that the author's treatment

is superficial or sketchy, though inevitably the books vary in value.

It will be noted that the word 'Catholic' appears twice in the titles. All eight authors belong to the Anglo-Catholic section in the Church of England, and in particular, of course, to that younger generation of thinkers who feel themselves to be so separated in outlook from their elders, as described by Dr. Temple in his 'Thoughts in War-time' (summarized in THE EXPOSITORY TIMES for June 1940, pp. 401–2). This is reflected in their work but that, I would suggest, makes what they have to say of potentially greater interest, particularly to those belonging to another generation or owning a different theological or ecclesiastical loyalty. Actually, the books are Catholic in tone in the true and best sense of the word, as, for example, insisted upon by Professor John Foster in his recent series of articles in THE EXPOSITORY TIMES ('The Historic Church and Present Need'), and sectarian or partisan bias is only occasionally evident. It is the main blemish on Mr. P. McLaughlin's otherwise admirably simple and clear exposition of the meaning, importance and history of Christian Worship (*The Necessity of Worship*, No. 8), apart from this fault, a splendidly instructive book for the average reader who would seek to understand the profound meaning of his primary activity as a Christian. The same defect mars Mr. A. Herbert Rees' erudite and readable exposition of the doctrine and development of the Church in this realm (*The Faith in England*, No.12). These two volumes are unhappily 'Catholic' in the narrower sense of that word, so inimical to true understanding between the Anglican and the non-episcopal Churches.

Mr. Casserley strikes the keynote of the series in his examination of *The Fate of Modern Culture* (No. 1). His thesis is that modern civilization depends for its very life upon three beliefs which are indissolubly bound together—belief in God, belief in Man, and belief in reason. The contemporary crisis and its causes are examined in relation to these three corner-stones without which, as he wisely remarks, civilization 'must inevitably collapse into a shapeless ruin.' The author has made a special study of the 'mechanics of History,' and the all-important subject of the Christian Faith in relation to the (meaningful) historical process, receives a thorough and searching treatment at Mr. Casserley's hands (*Providence and History*, No. 11). Man is a historical being involved in the time-process, but the consummation of History, and therefore of Man and the Church, transcend History, for it is the sphere in which God is continuously active. For the Christian, the whole stream of events is of meaning only in relation to 'three fixed points which do not, properly speaking, belong to time at all but to eternity.' These are the specific acts of God in the Creation, Incarnation, and Second Coming of Our Lord 'when the temporal experiment shall be concluded and the fulness of purpose be revealed.' These two little books expound, in an admirably clear fashion, problems of obviously urgent moment to us all. They show a keen awareness of the questionings provoked by the war in the minds of both Christian and non-Christian, and deserve to be very widely read.

Volume No. 2 is concerned with the primary belief of all—in *God the Living and the True*. Mr. D. M. MacKinnon is the only layman among the authors, but his book is written with prophetic fervour. His immense task is to present the Person who is 'the subject of the Christian Gospel' in His Character as God, Creator, and Redeemer. To this end, he rightly stresses above all the initiative of God and the essential 'givenness' of the gospel and its revolutionary significance in judgment and the bringing of Man out of death into life eternal. The author continues this theme in his second contribution to the series (*The Church of God*, No. 7), and finds in that activity of God the explanation of the Church. God invades the historical process from outside in the person of Jesus Christ. 'Salvation was wrought out for man in the flesh of Jesus.' The Church is thus rightly called His Body, in itself, though operating in history, a special creation coming from the realm of 'meta-history' and standing for the absolute revelation of Almighty God in the Logos made flesh. These two books are masterly and scholarly but alas, they are far too difficult and even, at times, obscure for any but the trained theologian to cope with, and they seriously disturb the balance and general utility of the series, considered as a whole.

Mr. E. L. Mascall's two contributions are very different in type and are, in many ways, the best in the whole series. In No. 3 (*Man: His Origin and Destiny*), he deals with the deep problem of 'Christian Anthropology,' a subject which has not had the attention it deserves, until false doctrines of Man (such as the Communist and Fascist), to our shame, forced it upon us. Man is God's creation, made in God's image, for the glory of God, and for union with Him. This is the true nature and end of Man which the Church must unceasingly proclaim. The author's style is clear and direct, and enlivened with apt and telling illustration. This is a book about himself for any intelligent man.

In *The God-Man* (No. 5) the same author has produced a very simple and readable statement of

the orthodox doctrines of the Incarnation and Person of Christ, such as would be accepted by all who acknowledge the authority of the Apostles' Creed. Neither of Mr. Mascall's books is 'original' or concerned to add anything new to our knowledge, but they are excellent summaries and models of exposition for all who are prepared to think but who lack specialized knowledge.

Mr. G. B. Bentley's book on the Scriptures (*The Resurrection of the Bible*, No. 4), is much harder going for the reader. His critical position will be of interest to more than one school of thought, provocative though it is, for he stands uncompromisingly for a reversion from the 'liberal' methods of criticism to the older view of the Bible as the 'inerrant' work of God. This does not imply a 'Fundamentalist' position, however, for 'the sacred historians were subject to the usual limitations in that they had to make the best of such documents and oral traditions as were available.' Mr. Bentley has wise words to say about the interdependence of both Church and Scriptures in the scheme of revelation, but does he fully realize that the many who are not Anglicans are just as aware of this as he is? It scarcely seems so, and in his zeal for the Faith Mr. Bentley is in danger of a rigorism equally as full of pitfalls as the Liberalism from which he revolts.

The same author's outline of Moral Theology (*Catholic Design for Living*, No. 9), is a valuable addition to the far too scanty literature in English on a subject of tremendous importance in a world still far from Christian—what the Christian standards of conduct are, 'whence their authority is derived, what the relation is between them and how they should be applied to the problems of the day.' This is the scope of his inquiry, which is based on the Christian view of life, not as a static obedience to certain fixed commandments, but 'a progress towards the perfection of human nature.' The best chapter, by far, is that on Prayer (ch. 3). This, surely, is Moral Theology at its most searching and relevant, but the book as a whole assumes a far more advanced position than the majority of readers, unversed in Theology, could take up.

The Christian view of life as a progress to perfection cannot, of course, be understood without reference to the Atonement, the subject of volume No. 6 by Mr. T. M. Parker (*The Re-creation of Man*). The book well illustrates the truth of the saying that the doctrine of Original Sin is the only optimistic view of human nature, for the author's theme is the contrast between Man, warped and frustrated by sin, and Man redeemed by and united with Christ. The work of the Saviour is essentially to re-create fallen Man. Mr. Parker rightly stresses both the corporate and the individual element in Redemption. 'Mere membership in a Body (*i.e.* the Church), however supernatural, however divine in origin and maintenance will not save the individual. . . . It must be accompanied by an intense activity of personal religion, personal moral effort, personal repentance, personal communion with God.' The author, however, seems unduly harsh in his criticism of the Lutheran doctrine of Salvation. Has he fully understood (*i.e.* understood so as to sympathize with) the intense, personal, moral dilemma which Luther faced?

It is fitting that the volume on Christian Sociology (*Catholic Design for Society*, No. 10), should be from the pen of Mr. D. G. Peck, son of Mr. W. G. Peck, one of the best-known writers and speakers on the subject on both sides of the Atlantic. He has inherited all his father's 'flair' for the subject, but enlivens it with a lighter and more vivid style of writing. This book, like the contributions of the two General Editors of the series, is a model of a straightforward exposition of an important subject for the intelligent layman as well as the professed student. The function of Christian Sociology is 'to hold before mankind the vision of God as the necessary end of human existence and to work out the technique of living to that end in terms of everyday human activity, according to the means at its disposal.' In developing this theme, Mr. Peck shows how much Christian social teaching has confused ends and means in the past. He has much to say of great importance to the present day on topics such as the Nation, the Family, Work and Leisure, Industry and Money.

The conclusion seems to be twofold. (1) It is possible to produce cheaply, and within the reach of all, sound theological literature presenting the Christian Faith in terms 'Understanded of the people,' in more than pamphlet or 'shilling heart-warmer' form. If this series be regarded as such an attempt, then it has just failed to catch the boat on account of unevenness and an excessive concentration on subject at the expense of the audience. (2) On the whole, something simpler than a good half of this series is needed for this purpose, and the imminent necessity of concentrating on much smaller books, even for the specialist presents both an opportunity and a challenge to attempt it for the more general reader. Let it be acknowledged that very much of our 'popular' literature of instruction and apologetic does not make sufficient appeal to the intellect, and in days when men's hearts are failing them for fear, an appeal is needed more to the head than to the

emotions if the true relevance of Christianity to the life of Man in two cities—the earthly and the heavenly—is to be exhibited in all its saving and restoring power. Of the various attempts which have been made (such as the S.C.M. Religious Book Club publications), the comparatively small circulations achieved do not indicate the finding of the right balance. To discover the necessary *via media* and exploit it successfully will not be easy, but the way should be explored. Is it too much to look for a combination of the wide circulation of the 'Penguins' and the sound Theology of some of the 'Signposts'? ROBERT WILSON.

It is difficult to write fairly of a book that constantly 'puts your back up' and yet contains a great deal that is useful and true. *Fears may be Liars*, by Professor John A. Ryle, M.D. (Allen & Unwin; 3s. 6d. net), is emphatically such a book. Its positive contribution is sound and helpful. The author shows, for example, that pain is a necessity to life. We could not go on living without it. Fears also, like pains, are provisions of Nature and intended directly or indirectly to assist the preservation of life. On the other hand, it is part of the writer's purpose to deliver us from certain fears. It is folly to fear *dying*, because, as he reminds us, hardly anybody is at such a time in a condition to notice anything but his own weakness. It is folly, again, to fear *death*, because all the mumbo-jumbo of religion is moonshine. We pass from this life to oblivion. There is nothing to fear in the future because there is no future. It is on this side the book is so irritating, not because the author is an agnostic, but because he retails the part of superficial rationalism that used to be common and that one thought out of date. It would be useless to go into detail on his numerous 'cracks' at religion, or at teaching which he supposes to be that of the Church but which was abandoned fifty years ago. If, however, you can smile at such naïve ignorance, you will find much that is both true and useful in this book. It is a surprising book to come from a Regius Professor of Physics in the University of Cambridge.

The Cross seen from Five Standpoints, by the Rev. J. Scott Lidgett, C.H., D.D. (Epworth Press; 2s. 6d. net), contains five sermons which, as the title indicates, have one theme looked at from five different points of view. Four of these are associated with the apostolic names of John, Paul, Peter, and the writer of the Epistle to the Hebrews. A fifth sermon is added on the Cross and the Sacrament. These points of view, however distinctive, are shown to be fundamentally harmonious. The whole is a thoughtful and reverent exposition of the work of Christ and is full of suggestion for the Christian preacher.

Gethsemane, by the Rev. Philip Noble Tindall, M.A., B.D. (Hodder & Stoughton; 2s. 6d. net), is a series of Studies in the Passion of our Lord. The writer avoids all critical questions and theological implications. He writes in a devotional spirit and for the edification of the reader. His endeavour is, so far as may be, to enter reverently into the mind of Jesus as He agonized in the dark hour in Gethsemane. It is not easy to tread on such holy ground, but the present writer, approaching with due reticence and sympathy, has given a really helpful exposition. As Professor Manson says in an appreciative foreword, the author 'honestly and reverently seeks to know what St. Paul calls "the fellowship of His sufferings." On that quest he carries us with him and compels us to consider afresh the cost and the worth of our Christian salvation.'

When Dr. W. B. Selbie was asked to write a devotional book for Lenten reading he hesitated. For one thing a book for Lent ought to be a book for any season; and, for another, 'devotional' literature often means literature that ministers simply to devout feelings and sensibilities. It was up to him, however, to show a better way, to show that a 'Lenten' attitude ought really to be the reorientation of the whole life in the direction of the spiritual. That is what he has done in *God and Ourselves* (Independent Press; 3s. 6d. net). It is really a book of what may be called popular theology. He goes over the whole ground—God in Nature, God in History, God in Christ, Man's Sin, God's Forgiveness, the Cross, Prayer, Worship, Service—in the hope that he may be able to persuade some of the permanence of spiritual values. The book is no less devotional that it is rooted in doctrine, indeed it is more so. Of the writer's competence nothing need be said. The book is thoroughly satisfying. It is theology with a view to, and an issue in, worship. It is a book for everybody, and it may be hoped that, if it does not actually reach everybody, it will have a wide circulation.

The National Sunday School Union has published an interesting book of biographies of famous men which are used for educational and inspirational purposes—*Where There's a Will:* Stories on Man's Use of God's Gifts, with Suggestions for Intro-

ductory Talks and Scholars' Activities, by Miss D. M. Gill and Miss A. M. Pullen (2s. net). St. Paul's list of 'values' in First Corinthians is taken as the skeleton which is clothed by the authors in their admirable narratives, talks, and suggestions for activities and discussions. The values are Knowledge, Wisdom, Faith, Healing, Teaching, Interpretation and Love, and the illustrative persons of distinction are Noguchi of Japan, Karel Capek, Nansen, Elisabeth Newman, Stefan Grund, Frederick Delius, Eric Fenley, and Dick Sheppard. Directions are given about the use to be made of the material presented, and the whole book becomes a valuable guide and model for religious and moral training. Teachers of youth in day and Sunday schools could hardly fail to be interesting and helpful with such a guide as this in their hands.

Talks in Preparation for Confirmation, by the Rev. R. W. Howard, M.A., Headmaster of Liverpool College and formerly assistant master at Eton (S.P.C.K.; 4s. net), has a double value. It is altogether admirable for its primary purpose. Young people who have gone through a training such as is suggested here will be instructed and intelligent Christians. No one can read these talks, and the explanations of their author, without being deeply impressed both by his high idealism and his completely competent mind. But the value of the book is far wider than that. It contains material for a very thorough religious instruction of youth. It deals with God's revelation of Himself in the world, in history and in Christ, with the doctrine of the Holy Spirit, with the Church, with Baptism and the Holy Supper, and with the Christian life. And all this in a completely adequate way. The book is, of course, frankly Anglican in its primary reference, but any one in any Church who has to do with young people and their religious education will find ample assistance and real inspiration in these admirable talks. They would, for example, be of immense value for the conduct of a Bible class.

A little book of three essays, of which the first and longest gives the book its title, *The Christian Idea of Liberty* (S.C.M.; 1s. 6d. net), has been written by the Rev. Leonard Hodgson, D.D. The other essays are on 'The Creed in Time of War,' and 'The Why and How of Prayer.' The first of these studies is a thorough piece of work. Men and women are not born free, but are born to achieve freedom. The individual grows by accepting responsibility for his own behaviour and by extending his conscious deliberate control over his behaviour. 'Growth in freedom means growth in the power of exercising this control, for freedom is the living of life as the expression of willed intention. It is verified and deepened by being set in the context of the Christian faith.' In short, in Christ both individual and society find their perfect selves. That is the gist of Dr. Hodgson's message. It is a helpful message, and thinking it out under such guidance is a helpful process.

An author must be allowed to choose the title for his own work, but *The Christian Religion* does not give as true a suggestion of the contents of the book by the Rev. R. R. Williams, M.A., as (say) 'The Christian Heritage' would do. The sub-title is more accurate—'A Description of the heritage and hopes of Christian People.' As a matter of fact the book is largely descriptive. Mr. Williams gives an account of the state of religion in the world to-day, its faith, its worship, its morality. In doing so he gives a good summary of the Creed, an excellent description of the Bible and its contents, and (under 'Handing on the Heritage') a stimulating account of modern missionary enterprise. Much of this is well known, but it is all done with real intelligence and in a fashion that makes the chapters full of interest. This is both an enlightening and an absorbing book. The reader will gain a great deal of valuable information about every aspect of religious thought and life, a picture of the religious world of to-day in its strength and its weakness (S.C.M.; 3s. net).

Under Fire, by the Rev. A. M. Chirgwin, M.A. (S.C.M.; 5s. net), gives an extremely interesting and valuable account of 'the Christian Church in a hostile world.' The various chapters deal in succession with the Totalitarian assault on the Church in Japan, the war crisis in China, the nationalist movement, and the renascence of Hinduism in India, the social disintegration in Africa and the colour bar in general, and, finally, the present chaos in Europe. The writer is an acknowledged authority on missions, and his information is reliable and up-to-date. He shows how the Christian Church is reacting to these assaults and under pressure of them is realizing and expressing her fundamental unity as never before. The survey though brief is a tonic. It gives a record of astonishing Christian progress in Africa and in the lands of the East, and encourages the confident hope that the Church may emerge from the present time of distress both purer and more capable of becoming the centre of world unity.

The Holy Spirit in the Acts and the Fourth Gospel.

By the Reverend W. F. Lofthouse, D.D., Woodstock.

The Christian Church is so familiar with the Holy Spirit that the novelty of the conception, as we meet it in the Acts, is seldom appreciated. For it is novel. And so indeed is the whole idea of the Church also—a number of individuals, sharing with each other all the gracious influences which bind each of them to God, and thus welded into one body. This is entirely absent from the Old Testament. The conception of the people of Israel, sometimes loosely spoken of as a church, was quite different, in basis and character; nor was there anything like it in the religious ideas of Egypt, Persia, or the earlier or later mystery cults of Greece. Those who think they can find precarious parallels in the fraternities of Isis or Mithras must reckon with the distinct possibility of influence exerted on them by Christianity.

Equally distinctive is the conception, everywhere in the first fifteen chapters of Acts of the relation of the Spirit to the Church; He is within it and yet above; shared, yet feared; commanding, forbidding, inspiring, co-operating, yet never actually approached in prayer; often left out of account when we might have expected some mention of Him; and never usurping the place of Jesus.[1] Where are we to look for the source of this striking belief?

Certainly this is not the Old Testament conception of the Spirit, nor could the Old Testament have suggested it. In the Old Testament the Spirit, only in two late passages called 'holy,'[2] is bestowed on special individuals for a special purpose, or exerts some special power over them; it never wholly ceases to be the energetic and powerful breath of Jahveh, sweeping like the wind over the whole earth,[3] of which Joel foresees that one day it is to be poured out, not on some individuals only, but on all.[4] The specific relation to such a religious community as the Christian Church is unsuspected. The Spirit never functions in the Old Testament in a fashion that could be called personal, nor has it any special relation to any one individual, save to Jahveh himself; not even to the Messiah.[5]

What of the later Jewish writings, the Apocrypha and the Apocalyptists? The Hebrew Apocryphal books have nothing to add to the Old Testament presentation of the Spirit; nor are there any clear signs that they exerted any distinct influence on the New Testament writers. The Hellenistic books, as in Wis 7^1, take up the parallelism (not fully worked out, as it must be admitted) between the spirit, the wisdom and the word of Jahveh, as it is found in the Old Testament. It was not strange that the writers, sharing the general reluctance to bring Jahveh too near to the material world, should use the conception of the spirit for the desired mediator. But this extension of the doctrine, found only in a few passages, may easily be exaggerated. The Spirit, as the predominant and controlling partner in the life of the religious community, so characteristic in the New Testament, never appears in the Apocrypha. To look for it in the Apocalyptic writings is even less fruitful. The activity of the Spirit is effectively hidden behind that of a vast array of spirits, angels, and 'watchers.' However powerfully these lurid visions may have caught the imagination of New Testament times, they have not cast a shadow on the New Testament conception of the Spirit. For the origin of that conception we must look elsewhere.

Whether we consider the narrative of Pentecost or of any other of the references to the activity of the Spirit in Ac 1–15, we are clearly dealing with the interpretation of certain experiences. What actually happened, in the detail that a modern reporter would look for, can hardly be ascertained. But men observed in one another and felt in themselves new powers of speech and insight—certain profound emotions, sometimes accompanied by striking external phenomena, which naturally demanded explanation. The first Christians had one explanation, and only one; it was the Spirit, the Holy Spirit.[6]

[1] Cf. Ac 1^{16} 4^{25} 5^{9} 10^{19}; but note 1^{24} $3^{6.16}$ 4^{10} (cf. 4^{8}) ^{30} $12^{7.11}$ 8^{35} (cf. *vv.*$^{29.39}$). The Spirit is not mentioned in connexion with Paul's conversion; with 8^{29}, cf. 9^{11}. For Philip and the eunuch, 8^{26-40}, cf. 1 K 18^{12}; and note 8^{5}.

[2] Ps 51^{11} (cf. *v.*^{12}), Is $63^{10.11}$. The Hebrew is רוּחַ קָדְשׁוֹ, רוּחַ קָדְשְׁךָ.

[3] This is best seen in Ezk 37, where 'spirit,' 'wind,' 'breath,' all have to do duty as translations of the Hebrew '*ruach*.'

[4] Jl 2^{28}; cf. Ac 2^{17}; also Is 32^{15} 44^{3}.

[5] Note Is 11^{2} (not Is 9 or 32; cf. 61^{1}, but also Jg 3^{10} 14^{6}, Mic 3^{8}, Ezk 2^{2}).

[6] Men act or speak in (*i.e.* on the plane of) spirit or holy spirit; they are enabled to do this by the action

If this explanation had been put forward for the startling events of Pentecost alone it would be easy to suggest that Pentecost required little more than the earlier and cruder conception of the Spirit as we find it in the Old Testament. There would be nothing to comment on save, perhaps, the use of the adjective 'holy.' But when we find that the various steps taken by the Christian community, whether resulting from the suggestions of the few, or the widespread feeling of the many, are regarded as due to the same definite and authoritative source, we must look elsewhere. What was the belief, or the pre-supposition that led the early disciples to this interpretation?

It would be natural to look for its source in the *logia* or the general tradition of the teaching of Jesus as we have it in the Synoptist Gospels. True, that the tradition as we possess it in the three Gospels took shape much later; but it may well be that the words of Jesus were even then known to a circle much wider than that of the twelve or even the one hundred and fifty. Yet the Synoptists do not go far beyond the Old Testament. The spirit is for the most part the definitive action of God in the minds of men; the passages which seem to imply something more, if taken by themselves, are quite unable to act as a basis for Ac 1–15. What is noteworthy is, in general, the calm fashion in which Jesus claims, or has claimed for Him, a special link with the Spirit, closer than that of any hero or prophet of the past, even though this is rather implied than stated.

But there is another possibility. We may fairly assume in these days that Luke is the author, or at least the compiler, of Ac 1–15. Would he not be likely to reveal clear traces in his writings of his great companion, Paul? It is true that there are certain passages in Ac 1–15 which stand out as Pauline.[1] But on the other hand, the general tone of the speeches (even of those attributed to Paul) shows a far simpler Pneumatology than even the earlier Pauline epistles. There, as later, the relation between the Spirit, the Church, and Christ Himself, is far more subtle than anything suggested in Acts. If any one chooses to believe that Luke assimilated a few of Paul's ideas in a relatively rudimentary form, and worked them into his description of the growth of the Church, long before Paul's arrival within its gates, he may do so; but it is safe to say that no student of the chapters in question will feel happy in crediting the author with the simplicity, or the audacity, which such a proceeding implies.

Hitherto we have made no mention of the Fourth Gospel. That we can look to that Gospel for the *ipsissima verba* of our Lord, or for *logia* as we find them in the Synoptists, or indeed for any actual teaching of Jesus uninfluenced by the experience or meditations of seventy or eighty years, few would assert. True, the gap between the author and the Palestinian *milieu* in which his narrative claims to move is now regarded as less wide than it once was. The actual author, whoever he may have been, had at least been in touch with living companions of Jesus. But is this enough to throw any light on our examination of Ac 1–15? Assuming no more than most scholars would now permit, has this Gospel anything to suggest with reference to the early Christian interpretation of the Holy Spirit?

In the first place, it will be observed that a clear distinction, as regards this specific subject, must be drawn between chs. 14–16 and the rest of the book. Outside these three chapters the references to the Spirit carry us very little in advance of the Synoptists.[2] That is to say, the Spirit is spoken of much as in the Old Testament; but also as definitely connected with the Son and subject to Him; and this is the standpoint of the Synoptists.

The contribution of the Fourth Gospel, then, to the theology of the Spirit is made in the three chapters, 14–16; and in this respect these chapters mount as serenely above the rest of the Gospel as above the Synoptists. Yet there is nothing systematic in the references of these chapters to the Spirit. Nor is there the suggestion of the announcement of a hitherto unfamiliar truth. There is none of the ordered treatment (though the adjective is perhaps too strong) of the subjects of chs. 4, 6, 7. Indeed, the Spirit is only mentioned in five passages, of varying brevity; and in the rest of the discourse, as in the succeeding prayer, He is not only unmentioned; there seems hardly place for Him.

One conclusion from this fact would seem fairly obvious. The author is not deliberately expounding a view of his own. In each of the five passages the mention of the Spirit and the particular things said about Him spring from the context. Each

of *the* Holy Spirit, Ac 2^2 (sense experience), 2^3 (sense experience heightened or transformed), 2^4 (experience interpreted), 2^8 (further heightening of experience), 2^{13} (another interpretation), 2^{16} (first interpretation reinforced), so 8^{29} 10^{19}, etc.

[1] Notably, Ac 2^3 $3^{17ff.}$ $4^{11f.}$ 5^{31} (17^8 points rather in the reverse direction).

[2] The only passages are $1^{32f.}$ $3^{5f.\ 8.\ 34}$ $4^{23f.}$ 6^{63} 7^{39} 20^{22}; the anarthrous instances should be noted; but the double article does not occur in them.

passage says something that has not been said before; yet critical ingenuity fails to detect a definite advance from one vantage point to another. It is as if the speaker took from his general store what he needed in order to deal with the thoughts aroused in the minds of the disciples by what he had just been saying, as he turned about and about in his hands the long sad sweetness of farewell.

Now, what calls for our notice is that the emphasis of these five passages is precisely that which underlies the conception of the Spirit in Ac 1–15. The Spirit is sent by Jesus or by the Father in Jesus' name; He is given to the disciples as their special possession; He reminds them of Jesus; witnesses of Jesus, as they do themselves; guides them, glorifies Him. 'I—ye—He' form a kind of motif throughout. The Spirit is linked as closely to the company of the disciples in the life which awaits them as He is linked to Jesus. He is to do for them all that the Master had done on earth. He is to be, so to speak, the Master Himself *en permanence*.

From all this one definite conclusion would seem to follow. The source of the conception of the Spirit in Ac 1–15 must be found in the teaching of Jesus. We can look for it nowhere else. Either the disciples, without any previous suggestion, united in ascribing their experiences at Pentecost and after, to something that had never suggested itself to them or to any one else before; or, faced by the new and startling fact of Pentecost, they recognized, as underlying the events, what Jesus had already led them to expect. This expectation, however, was not based on anything that Jesus had taught in public, even by the medium of parables. He had saved it till His last evening with them. The impression we form from the Synoptic narratives, that during His ministry He said nothing on this precise matter even to the disciples, is fully born out by the Fourth Gospel; and only just before He is taken from them does He communicate to them the secret. He reminded them of it, indeed, later.[1] Hence, when Pentecost came, instead of being frightened or bewildered by a terrifying 'subliminal uprush,' they were ready with their interpretation. 'He said all this, and it is fulfilled.' Doubtless, they had not in their minds all that is implied by these five passages; as they stand the passages may be the result of the writer's long-continued reflections on the words spoken in that memorable hour. But that it was Jesus who told the disciples on that occasion to expect something that had never been thought of before, and of which, as far as Jesus is concerned, we hear from that one discourse in the Fourth Gospel alone, seems clear.

There is nothing verbally exact about the correspondence; nothing to suggest documentary comparisons. The search for close parallels, linguistic or otherwise, between Ac 1–15 and the Fourth Gospel, will only yield a meagre reward. The nearest we can get is the emphasis on witness and the use of *labein*. Nor is there anything in John to hint at the startling activities made possible in those early days by the Spirit, either the initial glossolalia or the subsequent phenomena which often remind us of the prophetic ecstasy of the Old Testament. But the members of the new community do and say, under the inspiration of the Spirit, what Jesus Himself did and said; and that is because the Spirit is now their guide. To quote the admirable words of Dr. Edwyn Bevan[2]: 'the young community began its life in the world with a peculiarly vivid feeling that a spiritual power was at work within it, and within the individual members, the thrilling sense of actuality coming from real experiences and real events, regarded as manifestations of this power, to which there was no parallel in the Jewish community of that time,' nor, we may add, in any religious document save the three chapters we have been examining.

If, then, we are forbidden to attribute what lies beneath the five passages to Jesus Himself, we are left to assume that after or during some fifty years from Pentecost, the writer of the Gospel developed a view of his own on the Spirit, of which, however, he made no use save in one impressive section of his work, although the story of the first months and years of the infant church could not have been understood without it. It would seem easier and more rational to suppose that what he relates really took place; and that Jesus, on His last night with His disciples, chose to prepare them for the momentous, but, without such preparation, bewildering event by which the Church was launched on its majestic course.

[1] Ac 1[4]. When was this? Jn 14–16 would seem to give the answer.

[2] *Symbolism and Belief* (Gifford Lectures), 189.

St. Paul and Nature.

By the Reverend W. W. Gauld, M.A., Aberdeen.

In passing from the Gospels to the Pauline letters perhaps nothing strikes the reader more forcibly than the startling change in the imaginative atmosphere. Jesus is essentially a man of the countryside, familiar with all its sights and sounds; and His teaching is redolent of the soil.

In sharp contrast with this, the speech of St. Paul betrays the citizen. In his *Light from the Ancient East* Deissmann writes: 'The Epistle of St. James will be best understood in the open air beside the piled sheaves of a harvest field; it is the first powerful echo of the still recent synoptic gospel-books' (p. 241). One has to listen intently for such an echo in the letters of St. Paul. As Deissmann elsewhere suggests, Wren's masterpiece in the heart of London is a fitting symbol of the imagination of St. Paul (*The Religion of Jesus and the Faith of Paul*, 220).

In what follows this broad distinction must constantly be kept in view; but I think there is need for a *caveat* against pressing it too far. The words of Jesus are 'eternal words' in more senses than one, and in this sense that they do not date. In the language of St. Paul there is a lot of dead wood that has to be cut away; nevertheless it is still a living language, bearing flowers and fruit to this day.

Even if he were as indifferent to Nature as some imagine, St. Paul would be in good company. Socrates confessed that trees and flowers had nothing to teach him (T. R. Glover, *Paul of Tarsus*, 5). Erasmus 'amused himself in the passage of the Alps with composing a poem on old age' (J. A. Froude, *Life and Letters of Erasmus*, 90). Even so great a poet as Coleridge seems to have been 'utterly destitute of any perception of beauty in landscape or nature.' Bagehot, who is my authority for this surprising statement, adds a remark reminiscent of much criticism of St. Paul on this point: 'We must not forget that S. T. C. was a blue-coat boy—what do any of them know about fields?' (*Studies*, i. 60). (One is tempted to retort: What does Bagehot know about boys?)

The purpose of this article is to examine some of the relevant passages in the Epistles of St. Paul and show that to a far greater extent than most of his interpreters seem to allow he 'found religious meanings in the forms of Nature.' One of them has committed himself to the amazing statement that 'in his writing there is not so much as a blade of green grass' (R. H. Strachan, *The Individuality of St. Paul*, 289). It would have been true to say no bird sings there; but there is at least some hay and stubble, not to mention vineyards and olive-groves and harvest-fields and an occasional glimpse of a garden. Doubtless he was essentially a townsman; but at all events he had an eye for an allotment and the small householder bending over his plot (1 Co 15^{37}, Ph $2^{12f.}$). And in his sensitiveness to Nature in her grander moods he reveals a mind (in Francis Thompson's phrase) 'singularly conscious of Nature's liturgy.' It is surely what we should expect of a man of Paul's intellectual calibre, nurtured as he was on the prophets and psalmists.

Like every educated man, of course, St. Paul was largely at the mercy of his memory. His mind was saturated with the literature of his race, and his Rabbinic training inevitably accentuated his tendency to quote. Some portions of his Epistles are little more than a mosaic of the Scriptures.

The point to remark, however, is that St. Paul's memory never mastered his imagination. Even when he borrows words and phrases he handles them with the care and confidence of an original thinker. This quality of mind reveals itself in all the texture of his thoughts.

Take, for example, that vivid, picturesque passage in 1 Co 9^{7-11}: 'Does a soldier provide his own supplies? Does a man plant a vineyard without eating its products? Does a shepherd get no drink from the milk of the flock? . . . If we sowed you the seeds of spiritual good, is it a great matter if we reap your worldly goods?' (Moffatt). The metaphors come with a rush, tumbling over each other; a vineyard, a herd of goats, a husbandman; and if the Roman legionary is in the picture, it is against a landscape that might be Galilean.

It is just here that we must bear in mind Gilbert Murray's dictum and be on our guard against reading 'with a slack imagination.' We must be on the *qui vive* in reading the Epistles of St. Paul. If all stories be true, St. Peter felt the strain: his dear brother Paul wrote some things 'hard to be understood'! (2 P 3^{16}). In a letter to Shelley, Keats once wrote: 'Load every rift of your subject with

ore.' It is a striking tribute to the richness of St. Paul's writings that the commentators are still digging there. Doubtless the main wealth of his thought has been worked out; yet here and there among the exegetical rubbish-heaps a keen eye can catch a gleam of beauty not fully appreciated.

We come across, for example, a sentence like this in the first chapter of Colossians: 'The gospel has reached you as it spreads over all the world with fruit and increase' (1[6] Moffatt). There you catch a faint echo of an old poem: 'Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall' (Gn 49[22]). But it is not a mere echo of words; it is the interpretation and application of poetry by a poet. I cannot believe that the man who had an ear for that far-away music did not also have an eye to see for himself what the older poet saw.

The same felicity is revealed in the choice of a single word. In that singularly happy postscript to Philippians, where with a whimsical humour St. Paul gives his imagination full play, there appears a sudden flower of fancy, all the more winsome for its unexpectedness: 'I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again' (4[10]). Dr. H. A. A. Kennedy's rendering helps to bring out the fragrance of the phrase: '*You let your care for me blossom into activity again.*' A mere touch, perhaps, yet none the less significant.

Still more significant is his frequent use of the term 'firstfruits' (ἀπαρχή). No doubt there is a liturgical aura about the word: but the varied and original use of it by St. Paul cannot be overlooked. 'If the firstfruit be holy, the lump is also holy' (Ro 11[16]) is clearly a quotation. But the language goes beyond quotation when he speaks of the Christian life as 'the firstfruits of the Spirit' (Ro 8[23]), and of Christ as 'the firstfruits of them that slept' (1 Co 15[20]). The metaphor is in full flower of originality when he calls Epænetus 'the firstfruits of Asia unto Christ' (Ro 16[5]) and the house of Stephanas as 'the first fruits of Achaia' (1 Co 16[15]). Moffatt evidently feels the vitality and vivacity of the Apostle's language and gives its full value in both cases: 'the first in Asia to be reaped for Christ'; 'the first to be reaped in Achaia.'

There is an interesting parallel in the Epistle of James: 'Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures' (1[18]). Rendel Harris illustrates this very pointedly from actual life of the present day in the East: 'When one's soul desires the vintage or the fruitage of the returning summer, chronological advantage is everything. The trees that are a fortnight to the fore are the talk and delight of the town.' Deissmann finds 'a powerful echo' of the Gospels in James, and has, I suppose, such a passage in mind. Is it extravagant to hear a similar echo in the letters of St. Paul? Who more readily than he would rejoice in 'the talk of the town'? Even a city-bred man need not be deaf to 'Nature's Liturgy.'

Another favourite word with Paul is κατέργαζομαι variously translated 'to work out' or 'produce' or 'accomplish.' In the common language of the day it was very frequently used 'with reference to the "cultivation" of allotments.' In several instances the suggestion seems to colour the thought of the Apostle.

In the fifteenth chapter of 1 Corinthians Paul raises and answers the question: 'How do the dead rise? What kind of body have they when they come?' The sudden apostrophe that follows certainly suggests an actual experience, as real as Jeremiah's visit to the Potter's House. It may be risky exegesis, but it is legitimate preaching to fancy the Apostle holding conversation with some busy allotment-holder in the outskirts of Corinth or Ephesus: 'Foolish man! What you sow never comes to life unless it dies. And what you sow is not the body that is to be; it is a mere grain of wheat, for example, or some other seed. God gives it a body as he pleases, gives each kind of seed a body of its own' (1 Co 15[35-38] Moffatt). That, at the least, is very lively rhetoric.

We are on solid ground, however, when we find the Apostle enjoining the Philippians: 'Work all the more strenuously at your salvation with reverence and trembling' (2[12] Moffatt). An allotment holder would have to cultivate his ground if he wanted to keep it. And we are out in the harvest-fields when we read his famous eulogy of the Corinthians for their Christian liberality: 'Mark this: he who sows sparingly will reap sparingly, and he who sows generously will reap a generous harvest. . . . He who furnishes the sower with seed and with bread to eat will supply seed for you and multiply it; he will increase the crop of your charities—you will be enriched on all hands, so that you can be generous on all occasions, and your generosity, of which I am the agent, will make men give thanks to God; . . . This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ which you confess. . . . Thanks be to God for his unspeakable gift!' (2 Co 9[10f.] Moffatt). There are prophetic echoes in the passage, but there is no mistaking the authentic passion in

these glowing words. It is as true poetry, and as original as John Masefield's :

> And we will walk the weeded field,
> And tell the golden harvest's yield,
> The corn that makes the holy bread
> By which the soul of man is fed,
> The holy bread, the food unpriced,
> Thy everlasting mercy, Christ.

We might add as a tailpiece here the familiar passage in Gal 6^{7-9}, which concludes : 'Let us not be weary in well doing : for in due season we shall reap, if we faint not.' The grime of centuries has obscured the beauty of this little canvas ; but the original colouring of the language still shines through and reveals to a closer scrutiny a stubble field where weary men rest from their labours amid the sheaves of a hard-won harvest.

Turn now to another form of the charge brought against St. Paul with regard to his lack of appreciation of Nature. He makes no obvious allusion to the magnificent survey about his native city or in those parts of Asia Minor into which his travels led him. In this, however, St. Paul was a man of his age. 'The ancients were not apt to expatiate, without provocation, upon scenery' (T. R. Glover, *Paul of Tarsus*, 5). Of one thing we may be sure, it was in no ascetic spirit that he moved amid God's beautiful and stately things ; the spirit of the Pharisees who taught 'Woe unto him who, when walking by the way and meditating upon the law, should pause to say, "How lovely is that tree!" or "How beautiful is that newly-ploughed field!" the spirit that led St. Bernard to cover his eyes that they might not dwell upon the lakes of Switzerland ; the spirit that finds significant expression in one of Francis Thompson's essays : "I do not believe that Nature has a heart ; and I suspect that, like many another beauty, she has been credited with a heart because of her face".' Over against that place this single verse in Ro 1 : 'The invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead.' The man who wrote these words had not lifted up his eyes to the hills in vain. It is none the less remarkable if we recall the concentrated passion of the Apostle's heart. When they accused David Livingstone of being too keen an explorer, he replied that 'the geographical feat was the beginning of the missionary enterprise.' Such a thought would never have occurred to St. Paul. As some one has said of him, 'the whole man was a missionary.' To him a mountain range was simply a challenge to carry the gospel to regions beyond.

This is not to say, however, that his experiences as a traveller have left no traces in his letters. In 2 Co $11^{26f.}$ he enumerates some of his adventures : 'three times shipwrecked, adrift at sea for a whole night and day : . . . in danger from rivers and robbers,' etc. With a background like that St. Paul would have been a dullard indeed if it had not in some measure fashioned his style. In his own rich metaphorical way, often by a single flashing phrase, he gives us a glimpse into the working of his mind and reveals, it may be, the very moment when some far-reaching thought first 'flushed his brow.'

That reference to 'danger from rivers and robbers' is intriguing. It immediately suggests one of the most familiar features of the country through which St. Paul must often have travelled—the sudden flooding of a wady or upland torrent-bed. It is the pictorial groundwork of Christ's Parable of the Two Houses ; and more than once St. Paul seems to have the same image in mind. He speaks of Barnabas being 'carried away,' 'swept off his feet,' by the sudden apostasy of Peter to the circumcision party at Antioch (Gal 2^{13}). In the First Epistle to Timothy we surely have a genuine Paulinism in the statement : 'the grace of our Lord flooded my life along with the faith and love that Christ Jesus inspires' (1^{14} Moffatt). '"The river of God is full of water," says the Psalmist (65^{9}). To St. Paul the grace of Christ is a river "in spate"' (R. Martin Pope, *Studies in the Language of St. Paul*, 152). Still more impressive is the amplitude of his imagination in commending to the Christians at Corinth the liberality of the Macedonian churches. It springs, he says, from the grace of God : 'Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood of rich generosity' (2 Co 8^{2} Moffatt).

At times we are arrested by the very vagueness of some word St. Paul uses : 'God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way of escape' (1 Co 10^{13}). What exactly has St. Paul in mind when he says 'a way of escape'—ἔκβασις ? There seem to be at least two distinct possibilities : (*a*) Sir W. M. Ramsay, in describing the journey across Taurus, notes the uncertainty of the road and mentions a difficult pass now called 'the Iron Gate' (*The Church in the Roman Empire*, 24). Some commentators find in this a clue to the Apostle's thought. (*b*) The word, however, may have another meaning. It is used of *disembarking*. On several occasions St. Paul must have sailed along the coast of the Levant. 'It is almost always a lee-shore,' writes Sir G. A. Smith ; 'the

prevailing winds are from the south-west' (*The Historical Geography of the Holy Land*, 128). With this hint it is not difficult to reconstruct the scene of at least one adventure: a tiny craft, apparently doomed to shipwreck on an unbroken line of cliff, suddenly and, to the inexperienced landsman, unexpectedly, slips through a gap on the inhospitable coast into security and peace,

> where no storms come,
> Where the green swell is in the haven dumb,
> And out of the swing of the sea.[1]

Be that as it may, it is not the only reference St. Paul makes to the sea. For him, as for all the ancients, the sea was an element to be feared. When Browning sings joyously of

> the sprinkled isles,
> Lily on lily, that o'erlace the sea,
> And laugh their pride when the light wave lisps
> 'Greece,'

[1] G. M. Hopkins.

he gives expression to a modern sentiment. The Greeks, as well as the Jews, regarded the sea with a wholesome awe. Once at least we have a glimpse of Paul seeing 'the works of the Lord, and his wonders in the deep,' in Ro 11[33]. On this passage there is a striking comment from Chrysostom, which is all the more impressive as coming from one whose native tongue was Greek and who would be sensitive to the *nuances* of the Apostle's language: 'Dizzy before the unfathomable main and gazing down into its yawning depths, he recoils precipitately and cries aloud: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"' (quoted in Otto, *The Idea of the Holy*, 186). A sensitive imagination responds at once to the insight and accuracy of this interpretation.

(*To be continued*)

In the Study.

Virginibus Puerisque.

The Magnifying Glass.

By the Reverend S. Greer, M.A., Ayr.

'Behold, how great a matter a little fire kindleth!'—Ja 3[5].

How big little things can become, says St. James. Some of you have a magnifying glass, and when you gaze at your hand through it even the fine lines look like deep scores. A very funny man in one of Dickens' stories once remarked that in order to see something he would have required 'a patent double million magnifying microscope of hextra power.' Let us think for a little about that kind of magnifying glass which makes things millions of times bigger.

You have heard Mummy say that if everybody took one cup of tea less every day, many big ships would not have to go to sea and risk the lives of their men. Only a few grains of tea multiplied forty-eight million times, which is the number of folk in Britain, would fill the cargo space on several large trading ships. Then there are the high heels on ladies' shoes. Out with your double million magnifying microscope. If all the wood put into all these high heels—fifty thousand tons every year—were used instead for boat-building, they could make as many wooden ships as Drake had when he defeated the Spanish Armada. Or those fifty thousand tons of wood could be employed to construct a whole fleet of little patrol boats. Then, somebody said not long ago that 'a piece of paper thrown away may sink a ship.' Think that one out for yourselves, remembering that the amount of pulp brought overseas to make paper is terrific, and to waste paper is to endanger men's lives.

So, you see, little things can be vastly important. Rather! Wasn't it the little ships that saved the B.E.F. at Dunkirk? Each of them held only a small number, but when you multiplied that by thousands, it meant a whole army.

People sometimes say, 'It doesn't matter what I do. I am only one.' When in church or Sunday school you hear somebody say that if you are brave and helpful, and don't just keep thinking about yourself all the time, you're helping to make the world a better place, you can hardly believe it. Just to be nice to the people at home, even when things are pretty trying, just being cheerful and thoughtful instead of grousing about things, just doing the decent, honest thing in your work at

school, and putting your back into it—how is that going to help the world?

Where is your double million magnifying microscope? Suppose that sort of decent thing you are attempting to do were to spread? Our Master Christ once said that could and ought to happen. He tells us that it is like putting baking-powder into the mixture when you are making scones. It spreads, and affects the whole mixture. Only a little of it, but how far it goes! Suppose the other fellows at school were to be infected with your keenness. Suppose the other girls in your set were to take their cue from you, and become generous-minded and kindly in their talk about others. Suppose you started in your district an epidemic of neighbourliness and it spread until everybody was looking round to see if there wasn't something they could do for somebody! 'Behold how great a matter a little' kindness 'kindleth!'

St. James in this letter of his is very emphatic about the importance of small things. A spark, he says, can set a wood on fire. Then he goes on to talk about the mischief that tittle-tattle can do. I'm sure that is not your weakness. I wonder what is? Are you one of those folk who flare up when they are called in question? Or perhaps you're lazy, and so slow about doing things that a snail would blush to watch you. Or perhaps you come down like a ton of bricks on other people's feelings.

Out with your magnifying glass! Suppose everybody behaved like that, what a world it would be! What a sore head we would all have! You can only see these faults of yours when you think, If everybody went about doing and speaking in that fashion, what would it be like?

So don't say, 'What does it matter what *I* do?' Think rather, 'I am only one, but I *am* one. I can't do everything, but I can do something. And what I can do I *will* do.' And make this prayer to God: 'Help me to live as if Thou were always by my side. Keep me unselfish and patient and kind. Live in my heart so that wherever I am there may be something of Thee.'

What We're in Church For.

By the Reverend Peter Lovie, M.A., S.T.M., Coatbridge.

'Wist ye not that I must be about my Father's business?'—Lk 2^{49}.

One of the ablest American negroes of modern times is James Weldon Johnson. In his autobiography James Weldon Johnson tells that when he was a student at the University he joined a Browning Society, of which there was quite a number in those days, the purpose of these Societies being to study the works of the poet, Robert Browning. This was in the nineties of last century. James Weldon Johnson was surprised to see such a crowd of negroes at the Browning Society, for he didn't think so many could be interested in poetry of that kind. Once when he was speaking to a meeting of the Society he referred to Robert Browning, only to discover afterwards that hardly any of the members knew the slightest thing about either the poet or his poems. Then he found out what had made most of these negroes join the Browning Society. 'A Browning Society!' they had said to themselves, 'The very thing for folks like us with brown skins! Let's join it!' And join it they did. But, if they had dipped into a volume of Browning, they would have been sadly puzzled about the connexion between 'Oh, to be in England, now that April's there' or 'The Pied Piper of Hamelin' and themselves, negro citizens of the State of Florida in the U.S.A. To us, however, this notion of theirs about Browning Societies is foolish as well as laughable. It would be as true to say that a Burns Club is a Club for firemen or fire-watchers, or that fair-mindedness is the condition of mind of fair-haired people!

And yet how many among ourselves make the same kind of mistake, and in the Church of all places. 'It's the right thing to be a member of the Church,' they say: but if any one were to ask them what the Church is and what it exists for, they would be completely at a loss for an answer. Do you know that each of you was made a member of the Church at your baptism? Have you ever asked yourself what the Church really is?

To begin with, it is the Church of *Christ*. Soldiers in the last war used to sing a rambling, never-ending song which ran thus: 'We're here because we're here, because we're here, because we're here.' Naturally, that song didn't tell them much about why they were there! But we are here with a definite purpose. We come to Church to learn of the teaching of Jesus, and there is no teaching like it about God and the big things of life. More than that, we believe Christ is living still and we come to Church to know Him better. Where two or three are gathered together in My name, He said once—or for that matter, we might add, twenty or thirty or two hundred or three hundred—there am I in the midst of them.

Then, it is the *Church*. You will understand the meaning of the word Church if you begin with its derivation. The word is from the Greek *Kyriakon*

which in its turn is from *Kyrios*, meaning Lord. So the Church exists for the Lord's business. We are on the Lord's business when we worship through our songs of praise and our prayers, and when we listen to His Word in the Bible. And we are on the Lord's business when, as a company of young people, we do some service for others in His name.

It is God Himself who has called you when you come to Church, and so for you no less than for the Lord Jesus in the Temple at Jerusalem, this should be the watchword: 'Wist ye not that I must be about my Father's business?'

The Christian Year.

First Sunday after Trinity.

I Believe.

'His disciples believed on him.'—Jn 2^{11}.

Religion means this to me: I believe that the reason for this material universe is the purpose of spiritual goodness to reveal itself in time and space; that God is working through history; that our human life is derived from God and can only reach its fulfilment when lived in communion with God. I believe that Jesus is our best means of grasping the truth both about God and about human life, and that He is an entirely satisfying answer to the great problems which necessarily arise in our minds.

Some years ago when in Palestine I tried to picture His view of life as naturally formed in the surroundings in which He lived. So I climbed to the top of the hill above the town of Nazareth and looked around. Here as a boy and as a man Jesus must often have stood, and I think that as a background to His thoughts there would have been two great suppositions in His mind: the first, the fact of God—God most real, most infinite, most worthy of reverence and of love. This was at the root of all His home influence from babyhood and of His own inner conviction. The second supposition was realist in another sense—that man's life has a purpose which necessarily is from God, and that man must get on with the job of living.

As He looked around by day or night the grand features which would strike His attention would be Mount Hermon, always capped with snow, gleaming in sunshine or moonlight, a jewel of beauty, an object of constant veneration to the inhabitants of Palestine; from the west would come the glitter of the 'Great Sea'; above, the stars brighter than we know them in this climate. The words of the Psalmist would come to his mind, 'The heavens declare the glory of God; the firmament showeth his handiwork.' God, the Creator of Nature, has been the thought at the back of all primitive religions, because no other more plausible theory has, with all the progress of scientific knowledge, presented itself to man.

But to Jesus it was man who was the real interest, of more importance than many sparrows. The scene stretched below Him was teeming with incidents of Hebrew history; to the south-east rose Mount Gilboa where Saul and Jonathan were slain; to the south-west lay Megiddo, where the reforming King Josiah was killed by the Egyptian army; above it was Mount Carmel with its story of Elijah; in the far south might be seen a glimpse of the mountains of Moab which ended the story of Moses. The hopes and fears, triumphs and disasters of the nation lay before Him; all that had a glory was connected with the search for God and faithfulness in the effort of men to be true to God as they knew Him. But for the most part the knowledge had been crude and the efforts had gone astray. In His own day the towns were squalid except for a few grand buildings; the villagers were suspicious and hated each other; great trade routes crossed beneath His feet going south from Damascus to Egypt or east from the Mediterranean to Decapolis and beyond, but alien armies as well as caravans of camels went along the highways. Fear and hatred, the lust of possessions, were the passions of the day. He could see the kingdoms of the world and the glory 'all of them,' and the glory was not worth having.

So, it seemed to me, the question arose in His mind: 'If God reveals beauty in stars and in flowers, surely He wishes to reveal much more beauty in lives and character of men.' He knew that He possessed the spirit of God, He was convinced that all men may also receive that spirit; He realized that men had lost the truth of life in seeking to get worldly possessions or power, for the spirit of God creates with goodness and in love; love gives and is not self-seeking. So He undertook His mission to teach the truth and to live the truth, and He did not refuse the greatest test to which man can be subjected; that of suffering and death. That the spirit of God can be in man and was in Jesus was proved to His friends by the nature of His life, by His death and resurrection. They found, too, that the spirit of God which was in Jesus could also be in themselves. Such, too, has been the experience of Christians ever since.

Faith to be real must rest ultimately on our own experience. My faith has grown to be that which I understand to have been the faith of Jesus; that

God is in an intimate sense our Father; that our human life is intended to partake of the divine; that to do the will of God is the real life of man; that by God's spirit we may have power to know and do that good will. Reason is the handmaid of faith, and I see no reason in science, art, or history, in none of the aspects in which we may view life, for doubting the supreme fact of God. The universe seems inexplicable except as a unity, and a unity in which a spiritual and an intelligent and a good power is playing the predominant part. The tragedy of the world to-day, war, slums, unemployment, and so on, is due, in part, to the necessary struggle in which spirit is rising to supremacy in man, who starts in ignorance and with the passions of animals; in part to the unnecessary stupidity or evil will of men. But if man is to be like God, good, he must be free, and free to do wrong as well as to do right. To know the good and to do it is no easy task in the story of human life. But we who have the opportunity of knowing our Father with the mind of Christ have now the means of seeing the good and of receiving power to do it. We do not live up to this as much as we should, either as individuals or as communities, but we know by our corporate and individual experience that our faith is grounded in the truth.

The troubles of to-day are a challenge to us; we men and women have to continue, in a sense, the work of our Lord and help to redeem the world. As members of families and of States we have a variety of duties to perform; but our supreme duty, and our only real joy in living, is to let God irradiate all our doings with His presence—I cannot see men achieving peace or happiness apart from God. I believe that our urgent need in home life, in education, and in national life, is to build up as the natural centre of our living the habit of prayer and of worship, so that we may live in communion with God.[1]

SECOND SUNDAY AFTER TRINITY.

The Life of Faith.

BY THE REVEREND ARCHIBALD CHISHOLM, M.A., D.LITT.

'I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.'—Jn 15^5.

Epidemics frequently swept over Europe in the Middle Ages. The ravages of these diseases caused terror in the hearts of the people. There seemed to be no means of stemming the trouble. But there were times when the minds of men were even more affected than their bodies. A phenomenon of this nature occurred during the lifetime of the great Bishop Butler who, two hundred years ago, solemnly asked the question, 'What is to prevent the whole world going mad?'

Some would assert that we are living in the midst of an epidemic of irreligion. Misinterpreting the new discoveries of science which have so greatly enriched the world, though at the same time they have made a war such as we are at present engaged in a very fearful business, disillusioned men and women are to be found in every part of Europe who seem to have little room for religion as represented by cathedrals and churches. Yet against the seeming indifference to organized religion, we have the willing response on the part of so many with their great passion for justice and their readiness to sacrifice for the cause of righteousness, all so definitely in accord with the spirit of Christ.

Indeed, it may well be that we are already emerging from the period of seeming indifference. Beverley Nichols expresses this conviction in his *Letters of a Parson to his Son*. 'I believe,' he writes in the Preface, 'that we are about to witness in this country a religious revival of such intensity that it may well cause the kindred movements of history to seem like weak plants and feeble gestures.' Yet, making due allowance for all the encouraging symptoms, we know that we are living in a dangerous age. Good men and women grow disheartened. Like Bishop Butler of old they ask, 'What is to prevent the whole world going mad?' That however is not the question we should ask ourselves. There is no fear of the whole world becoming irreligious. But we can well ask ourselves as individuals What can I do to prevent myself from drifting along on the stream of indifference, religious apathy, and spiritual disillusion which has already swept away not a few?

In the vineyards there are epidemics. About one hundred years ago disease broke out among the vines of our country, and about the same time the vineyards of France, Italy, and Hungary were similarly devastated. The ravages of the epidemic spread to Algeria, Greece, and Syria, and the epidemic continued for about forty years, after which time the vines began to return to normal health. It was found that where a vine was in other respects healthy, it remained immune from the disease; disease never attacked an otherwise healthy vine.

[1] G. H. Woolley, in *Front Line Religion*, 63.

We are familiar with the same idea in daily life. In those trying days when the bombing of our towns causes dislocation of the normal amenities of life, all the precautions possible are taken so that there may be no outbreak of fever. The children in the schools are inoculated against disease; supplies of milk are made available for them so that they may keep fit.

Well, in the spiritual life we require to take the necessary precautions also. A time of war is a time of trial when life is disturbed and amid all the turmoil it is easy to miss the accents of the Divine voice. Many lose their interest in spiritual things. 'For their sakes,' said Jesus, 'I sanctify myself.' The followers of our Lord are meant to be as lights in the world; as rallying points of hope and courage in the midst of the world's despair; as centres of spiritual healing when the epidemic desolates heart after heart. We are asked to maintain within our souls the life of faith.

In many passages of Scripture we are given the rules for this life which is hid with God. We are invited to explore the possibilities of private communion with God and of public worship when we unitedly declare 'Thou art' before the Great 'I am'; but in this chapter Jesus deals with the outward conditions of spiritual fitness. If a branch is not bearing fruit, then it does not truly belong to the vine, and the fruit referred to is the manifestation of the spirit of love.

Augustine tells of one, Victorinus, a Professor of Rhetoric, who often debated with his friend Simplicianus regarding the Christian faith. 'I am really a Christian at heart,' said Victorinus, to which Simplicianus would reply, 'I will believe it when I see you in the Church of Christ.' 'So walls make Christians, do they?' was the reply of the unconvinced Professor. Years passed; one day Victorinus came to his friend and said, 'Let us go to Church. I want to become a Christian under instruction.' His friend offered to secure for him the requisite instruction, and a somewhat private admission to church membership, but the professor replied, 'I have taught rhetoric openly. I would not confess Christ in whispers.' Is this not very true of the witness of many of us? We confess Christ in whispers; familiarity has robbed us of the moving power of the message of Jesus; the most amazing truths fall like commonplaces from our lips; the world sees little fruit upon the branches.

There are innumerable ways of making our confession of faith. Here is a young man, immersed in the tasks, often monotonous, of the counting-house, or spending days in some commercial undertaking where everywhere around he hears whispers that no man can succeed who is absolutely straight. He lives his own life, accepting as a divinely given vocation the work appointed to him, striving to make Christ King in his business life. That is the kind of confession which counts. Here is a woman, burdened by innumerable cares, seeing others having what is called a gay life, watching them as they flit from one pursuit to another seeking an endless succession of thrills, never taking time to think their own thoughts, and yet she does not envy them. In her God-given task, however exacting, she is happy.

In days when many people seem to deny that the spinal column of the universe is ethical, when not a few have fallen into a cultured paganism which conveniently extracts the negatives from the ten commandments, and regards the moral standards of a former generation as nothing more than conventional requirements, every home in which God is truly honoured is a witness for the faith. In business life and in the home relations do we witness for Christ, or do we confess Him only 'in whispers'?

But there is the more specific witness, through the service of the Christian Church. It stands before the world as the rallying point of all the regenerating forces in our civilization. It witnesses to the reality of things unseen. Whoever serves Christ earnestly within the Church is building his service, his thought and prayer, into a structure which will live for ever. Loyalty to the Church means devotion to some one congregation. A business man may know much about the hotels in another city, but he generally knows little about the hotels in the city to which he belongs. He does not require to use them. He has his home and requires no other place of residence. The faithful church member knows relatively little about services held in other congregations. He is no victim to the strange delusion that a man's religious education has been sadly neglected unless he has heard the latest preacher who has come to the city. His spiritual home is his own church; there he gives his witness.

'Abide in me; He that abideth in me the same bringeth forth much fruit.' We are not asked to begin our religious life all over again. We are in the vine, and are asked to remain living branches of it. We think of the famous Hampton Court vine, with a stem more than a foot in circumference, and one branch 114 feet long. Jesus does not speak of Himself as the stem as though stem and branches

were in any way separable. 'I am the vine'; stem, branches, fruit. His life throbs through the whole Christian community, and if we feel that this is somewhat mystical language, it is nevertheless a vital element of the Christian faith. As Christians we must aspire to such a life as that described in the hymn of St. Patrick:

Christ be with me, Christ within me,
Christ behind me, Christ before me;
Christ beside me, Christ to win me,
Christ to comfort and restore me.

Christ beneath me, Christ above me,
Christ in quiet, Christ in danger;
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

And this life was one into which we were introduced before we were able to act for ourselves. Christ wove His web of love around us through those noble men and women whose blood is in our veins, whose prayers for us kept us true to our higher selves in days of temptation. They watched over us in infancy; they dedicated us to Christ. Have we been loyal to the vows they made? Later, Jesus wound around us the chain of His mercy in these early days when we entered the Church as children. Though our thoughts often wandered, the atmosphere of the service captured us; unknown to ourselves these souls of ours were being nourished by the secret streams of the world's spiritual life. And then later there came for many the day when, after due thought and care, solemn vows were made and we approached for the first time the sacred table when the mystery of the Sacrament exerted its saving power over our souls.

In all these ways we were being more securely ingrafted into Christ the living vine. Abide in Him; when were we ever entirely outwith the influence of Christian faith and hope? Though at times faith has burnt low and our very worship has seemed arid, we still remain within the vine. Now once again Christ draws near to make His thought and His will more completely master of our thoughts and lives.

In heavenly love abiding,
No change my heart shall fear;
And safe is such confiding,
For nothing changes here:

The storm may roar without me,
My heart may low be laid;
But God is round about me,
And can I be dismayed?

THIRD SUNDAY AFTER TRINITY.

The Humility of God.

'Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, . . . took a towel, and . . . poureth water into the bason, and began to wash the disciples' feet.'—Jn $13^{3ff.}$ (R.V.).

The Fourth Gospel alone gives us a story about Jesus which we would not have missed for worlds, the story of the washing of the disciples' feet. The room is all ready for the Last Supper. Since the meal was secret, no slave was allowed to wait on the guests. Mark or his parents probably carried in the food themselves. The water and basin and towel—the water perhaps in the very pitcher to which reference has been made—were provided. The disciples entered in ones and twos so as not to attract notice. St. Luke tells us that even within the upper room they quarrelled as to who should be greatest. There is no slave to carry out the usual courtesies, and not one of them will stoop to do it. So we can see them, like sulky schoolboys, without even the humour to laugh at the situation—the unthinkable situation in the East—of reclining at table with all the discomfort, let alone ceremonial defilement, of unwashen feet. There they reclined with burning faces, flushed with their argument, each one of them determined that *he* was not going to be the one to acknowledge himself servant of all.

Then 'during supper,' not 'after supper,' Jesus rose from His place. Perhaps He waited for supper to begin, because not till then would the kindly host withdraw and leave them to the privacy they wanted. Jesus, out of kindness to His men, waited till the host had withdrawn. There is little doubt that He began with Peter. Peter probably would not have said what he did say, if the others had had their feet washed too.

'Jesus knowing that the Father had put everything into his hands. . . .' 'Jesus, knowing that he came from God and went to God . . . began to wash his disciples' feet.' What amazing language that is! Let us look at its significance as far as we may.

The Divinity of Christ was a truth which of necessity only dawned very slowly on the disciples. Monotheists to a man, brought up to regard, as something approaching blasphemy, the worship of a man, they slowly reached a point at which they could call Him none other than the Son of God. The disclosure of His divinity was not made suddenly to Jesus Himself. No mind which shared

the nature of our own could possibly stand the strain of a sudden revelation of such a character.

But now we are talking about His last night on earth, the night before His death. He knew then all a human mind can experience of the nature of God. 'Jesus, knowing that he came from God and went to God,' knowing fully His divinity and the reason He had come into the world, began to—what? Began to assert His divinity, to enthrone Himself, to demand their adoration, to receive their worship, to declare His majesty, to break their minds under the strain of a revelation of His nature and being and destiny? No! To wash His disciples' feet; to take the lowliest, most menial and despised task, and do it, not in the spirit of one who would shame them, pretending to begin and then letting another take the towel from Him. Jesus didn't wash their feet *in spite of* the fact that He was the Son of God. He did it *because* He was the Son of God. Jesus didn't do it merely to give them an example, save the example that greatness, even the greatness of divinity, *expresses* itself, speaks its nature forth, in lowly service.

That point is worth dwelling upon. Our ideas of majesty and dignity and glory are curiously wrong. Our artists put a halo round a baby in a stable and round a young man in a carpenter's shop. The glory is surely in the fact that there was no halo. Childhood and menial labour can themselves express glory without halos being added. When we think of the word 'majesty,' the ideas lit up in our minds by the word are linked with words like 'crowns' and 'robes' and 'banners' and 'trumpets' and 'processions.' It is all very childish and silly. We try thus to invest with majesty some scene or function as if we were afraid that it would not appear important otherwise. But the glory and majesty are in the deed itself, not in the trappings of the deed. Tennyson understood this when he wrote:

> And so the Word had breath, and wrought
> With human hands the creed of creeds
> In loveliness of perfect deeds,
> More strong than all poetic thought.

Jesus, knowing that He was God, did the God-like thing, and the God-like thing at that moment and in that circumstance was the lowliest task of service. Can we see a new light shining on our little prides and conceits and egotisms?

But there is another word for us in the story. The phrase 'with unwashed feet' was a current phrase which meant doing things with undue haste, rushing in hastily and foolishly instead of having patience and acting quietly. In old English speech the phrase 'with unwashed hands' was used in the same sense. 'Rob me the exchequer the first thing thou dost,' said Falstaff to Prince Hal, 'and do it with unwashed hands too.' Don't stop to think.

Jesus is not only acting a parable teaching humility, but a proverb teaching patience. Men are to be patient and gentle; not arguing for first places and seeking quick power, but content to love and serve and wait for the gentle, humble God. The disciples didn't know yet what greatness really was. If they loved and served and waited, they would understand the nature of God and His purposes in the world.

Can we learn that lesson? Others on behalf of God strive to exalt Him. 'He sitteth on the circle of the earth and the inhabitants thereof are as grasshoppers,' says Isaiah.

> That glorious form, that light unsufferable,
> And that far-beaming blaze of majesty, . . .
> He laid aside.

So Milton. Does the language really convey anything Jesus ever was? From Isaiah to Milton men have said so. But Jesus can express Divinity in simple ways. How blatant and vulgar our little achievements sound in such a setting as that of the character of God. He is so patient, so quiet—'a God who hideth himself.'

We launch a great liner. We glory in so marvellous an achievement. Wireless hourly tells us of the new wonder and of the majestic and spectacular arrival in a distant port. . . . God launched a new planet yesterday, for all we know, and smiled to Himself at an achievement about which no man will learn for twenty thousand years. Dictators rise and fill the earth with the sound of their fury as, by some short cut, they seek to bring in a kingdom of satisfaction to those whom they can sway. Any afternoon a humble Sunday-school teacher may speak a word which will be as a stone cemented into a temple of Truth, which will stand when dictators have been forgotten.

If we have the millionth part of His power, should we not call men everywhere, in tones of thunder, to repent? Yet, as we listen down the corridor of the years for the awesome voice of Divinity, we hear a baby crying in a manger, a young man preaching in a boat, and a voice that says through lips swollen with agony: 'Father forgive them.'

I was a guest at a glittering function where I once had the pleasure of meeting the Duke of Windsor when he was Prince of Wales. Every one

who had a gaudy uniform wore it, and jewels worth fortunes flashed from ladies' dresses. But when we came to the Prince of Wales we found a smiling young man in black evening dress. Why, he wasn't as well dressed as the flunkey behind him! It seemed so utterly *right*, so befitting real majesty and the quiet dignity of the son of a king.

When we explore the universe, however, in which we are guests, a universe which the greatest brains cannot fathom, and when we look for its Prince, a Prince of whom it was written, 'All things were made by him and without him was not anything made that hath been made,' we cannot find Him. We search the stars and cannot find His shining throne. Then we hear the splash of water in a basin. Jesus is washing His disciples' feet. With the majesty of such a humility He calls us, restraining His own desire for us lest we be coerced or pushed or frightened into coming to Him, coming too hastily, 'with unwashen feet.'

If a man says, 'I am sufficient for myself; I have a job, a good wage, a nice home and I'm kind to others,' He won't force Himself. He will wait till that man is lonely or frightened or ill, and then ask if He may be his friend. If a man says, 'I am young and strong and free, and what do I want with religion and its shining prayers and confusing creeds, its elaborate rituals and its sentimentalities?' He will just wait. A man will not always be young or strong, and perhaps even now he is not as free as he thinks—and weariness may 'toss him to His breast.'

'Proud man would perish,' said St. Augustine, 'unless a lowly God found him.' Let us turn to Him now? Content with Him to love and serve, to share His failure without indignation and His patience without resentment, and His quiet, slow, loving way with us and the world, without losing faith in Him who will surely win at last.[1]

FOURTH SUNDAY AFTER TRINITY.

Divine Compensation.

BY THE REVEREND W. ERSKINE BLACKBURN, M.A., ABERDEEN.

'God also hath set the one over against the other.' —Ec 7^{14}.

One has often heard learned men affirm that throughout the universe laws of compensation are in ceaseless operation. Ralph Waldo Emerson chose this theme for one of his best-known essays. He forcefully proclaims that everywhere God sets one thing over against the other. 'An inevitable dualism bisects Nature, so that each thing is a half and suggests another thing to make it a whole; as spirit, matter; man, woman; subjective, objective; (in, out; upper, under; motion, rest; yea, nay). The same dualism underlies the nature and condition of men. Every excess causes a defect, every defect an excess. . . . Curses always recoil on the head of him who imprecates them. If you put a chain round the neck of a slave, the other end fastens itself around your own. Bad counsel confounds the adviser.'

But every one is familiar with circumstances and experiences that do not encourage belief in compensation. It takes deep thinking and a long view before one finds much encouragement to believe that 'God also hath set the one over against the other.' Yet serious reflection will show that this law of compensation is one of the profoundest and most comforting in human life.

In the world of Nature it whispers in every wind. Here we find winter set over against summer. We thank God for balmy days of June, but we murmur at November's cold and surly blasts. Yet each hath its part to play in the divine economy. An Eastern proverb reminds us that 'All sunshine made the desert' and the saying holds truth. Perpetual sunshine helps palms to grow tall but it retards mental advance and physical development.

On a canvas equally large, but capable of more intimate appreciation because expressing human experience, we may trace the law of divine compensation. It is written clear in the history of men and nations. Palestine in the time of her finest creative activity was a tiny strip of territory between two vast empires—a buffer state between Egypt and Babylon. Frequently her land was overrun by the invader. Her material possessions were insignificant. Yet all the world is in debt to that little buffer state. Egypt and Babylon are remembered only because Palestine cannot be forgotten. Neither Sphinx, nor Pyramid, nor Tutankhamen's tomb, reflecting as they do a cultured civilization, reveal the existence of the deathless moral qualities that Israel's choicest sons have handed on to mankind. For the prophets of Israel have been moral pathfinders for the race. The contribution of Palestine to the world's treasury was not temporal but spiritual. From her mankind has received an imperishable conception of human personality and of God—fashioner of our bodies and sustainer of our spirits. He in whom Israel's noblest thought of God finds expression bids us call God—Father; so through 'our Friend, our Brother, and Our Lord' belief in the compensating God is strengthened. 'He setteth one thing over against the other.'

[1] L. D. Weatherhead, *The Eternal Voice*, 72.

Again consider Greece. There is something in her past which explains to-day's imperishable defence of her land against overwhelming forces. Greece was not fortunate in her geographical situation. She was cut off from easy intercourse with her neighbours. But her sons believed that difficulties were made to be overcome. They scaled mountains and sailed the seas. Triumphs over natural obstacles reacted to the benefit of mankind through the intellectual awakening that followed. The restless spirit of adventure entered the lives of the sons of Hellas. Their minds went forth on voyages of discovery from which they brought back undying fame. Science, Art, and Philosophy too received a creative impetus from Greece that makes mankind her debtor for all time.

No great discovery that has blessed mankind has been made amid the affluent ease of sun-kissed continents unless by men who have carried their inquiring spirit and inventive genius into such regions of unregarded opportunity, from conditions demanding wise and courageous use of resources. The history of our own land further illustrates our theme. We do not need to-day to have it stressed that though we lose something by being cut off from the Continent, yet the compensations far outweigh the losses. And there have been other compensations besides that of security in time of war. The ocean has been our salvation from physical and political diseases that have decimated Continental nations. And something of their restlessness has entered the bosom of our race so that we with our illustrious ancestors are continually faring forth on some enterprise of discovery on sea or far-off land or laboratory. 'Security is mortal's chiefest enemy.' There has been in this island insufficiency of resources to meet our growing needs. And in meeting the challenge of limiting circumstances Great Britain has developed latent resources that have won for her a far-spread empire and a farther reaching influence.

In personal experiences also we can discern how God wonderfully sets one thing over against the other. Against joy God sets sorrow. Sorrow is like winter-time, God is seldom thanked for it. Yet sorrow has powers to refine and ennoble that are absent in joy.

> I thank thee more that all our joy,
> Is touched with pain,
> That shadows fall on brightest hours,
> That thorns remain,
> So that earth's bliss may be our guide,
> And not our chain.

One might call many witnesses to submit evidence in support of this claim that God sets one thing over against the other, but we call one who has an unqualified right to be heard. His evidence is weighty, for he speaks not with the easy optimism of youth but with the authority of experience deep and wide. Scorching heat of sun by day, drenching dews of chilling nights, calumny and opposition, floggings and imprisonments, dangers among bandits and perils on the deep leave him the undaunted ambassador of the gospel of divine compensation. Some six years before the end of his thrillingly courageous and eternally successful career he calmly writes, 'We know that in everything God works with those who love Him.' 'We know always that those who love God, those who have been called in terms of His purpose, have His aid and interest in everything.' 'Why, the sufferings of the present I deem not worth considering compared with the glory soon to be disclosed to us.'

Paul, like all his spiritual kinsmen had an upholding satisfaction during his gruelling conflicts and fiery trials. Seeing the future in the instant, he was sustained by the conviction that right would not always be worsted. Mankind pays only temporary and passing obedience to temporary and passing wealth. Our homage is reserved for permanent greatness. In the Hall of Heroes there is no golden calf. Hasty judgment of human experience may not declare that 'in everything God works with those who love Him,' but this is the verdict of those who have most nobly achieved. After the humiliation of unjust imprisonment, Joseph can say to his perjured brethren, 'Ye meant it for evil, but God meant it for good.' Every moral pioneer whose words have defied the corroding influence of time—Abraham and Isaiah, Augustine and Savonarola, Knox and Luther, Livingstone and Grenfell, Elizabeth Fry and Mary Slessor, have been able to endure stinging contradictions and soul-grinding agony through faith in Him who setteth one thing over against the other.

But the law reigns in humblest as in highest members of the race. In the life of the obscurest son of man, Almighty God is setting one thing over against another. Against every beginning He sets an end. The beginning of gambling is the end of honesty. The beginning of vice is the end of virtue as the beginning of the Christian life is an end to the domination of sin in life. We can trace this law through the long catena of opposites in human experience. Against labour God sets rest. He who has not toiled with mind or muscle to the

point of aching weariness does not know the exquisite sweetness of refreshing slumber.

In that deeper realm of personal living men find that as God sets forgiveness over against repentance so He sets death against sin. 'The wages of sin is death.' 'Be sure your sin will find you out.' No amount of jeering or cynical camouflage can alter this fact of experience. It is quite pointless to say that we know sinners who have not been found out! The Bible does not declare that our sins will be found out, it states the more significant truth that our sin will find us out. And it does. It finds us out in weakened will, distorted judgment, clouded vision, and defective character. In the mysterious reactions of life, even where we cannot fathom the hidden working, the conviction of thoughtful men, that God sets one thing over against another, is not easily shaken. Not for woe alone but also for weal, when striving to do the will of God, we learn that compensation is a law of life.

Rendel Harris.

By the Reverend C. A. Phillips, M.A., Bournemouth.

Dr Rendel Harris has outlived almost all the great scholars and fellow-workers who would have been able with full intimacy and authority to have paid tribute to his personality and achievements. Of his 'boys,' who could also have done this so well, Dr. Mingana and Dr. Plooij have gone before him; others like Professor Kirsopp Lake and Professor de Zwaan are inaccessible. And so the privilege has fallen in these days to one of the least of those grateful boys, who owe so much of what they have been able to contribute towards N.T. study and criticism to his teaching and constant help, to his inspiration and encouragement through many long years.

I remember Dr. Mingana at Woodbrooke as a then unknown refugee from religious persecution; and Orientalists and the John Rylands Library know how much they owe to that timely welcome and help. Ever since those few months during which Dr. Harris held his Chair at Leiden, Dr. Plooij was in constant touch with him, by visits and frequent correspondence, over many lines of study, the *Mayflower* celebrations, and the Pilgrim Society or the Bezan Club, besides his *magnum opus*—the critical edition in English of the Liège *Diatessaron*. In the Preface to the last fascicule which he lived to finish, he wrote of him as the one 'who really gave the impetus for our exploration in this field, and has followed it with undiminished interest and inspiration.' Whenever he spoke of his debt, as he often did, there would come that far-away look into his eyes, that one would see, when he had in mind some deep feeling that words failed to express.

'A mighty adventurer, and a mighty believer' has been said in summing up the life and work of Marco Polo; and though the kind of life and work lay in such a different age, scope, and circumstances, it is peculiarly true of James Rendel Harris. It was the explorer's spirit, often on a lone trail, side by side with his Syriac scholarship, wide learning, and wonderful memory that characterized all his work; and when his sight failed and MS. study became sadly impossible, either in his own collection of Syriac MSS. or papyri, or in other new material, such as the Chester Beatty Papyri, he turned to his researches in Egyptian and Basque colonization, in which he was making discoveries till the very last days of his life.

Third Wrangler, Fellow and Lecturer in Mathematics at Clare College, and University Examiner, he did not settle down here, but soon turned to Biblical and patristic study and to Syriac, so essential for the criticism of the early N.T. text. This was just at the time when the monumental work of Westcott and Hort with its 'clear-cut results' had created, especially in Cambridge, the sense that a great measure of finality had been reached in the N.T. textual criticism. But he soon began his lifelong championship of the 'Western' text and produced that series of books, *The Study of Codex Bezæ*, *Stichometry*, *The Ferrar Group*, *Ephrem on the Gospel*, besides numerous papers in *The Expositor*, The Expository Times, and elsewhere which brought him into the front rank of N.T. critics, and made him one of the first to question two of those clear-cut results, 'the absolute authority of B (Cod. Vaticanus), though not its general excellence,' and 'the belief that there are no signs

of deliberate falsification of the text for dogmatic purpose.'

Kenyon, speaking in his Schweich Lectures on the developments in textual theory after Westcott and Hort, described how for a time the Western text held the centre of the stage, and there was a tendency to hold that the original text must be sought for here rather than in the Neutral family, and says that for this 'special tribute is due to Rendel Harris, F. C. Burkitt, C. H. Turner, A. Souter, in England, and Kirsopp Lake (himself first trained in England), J. H. Ropes, and H. C. Hoskier in America.' In *The Study of Codex Bezæ* 'a masterly piece of research,' he maintained that it was fundamentally an Old Latin text, with marks of Syriac and Diatessaron influence, a view in which he was followed, with modifications by Chase and Vogels. Turn to the Index of any of the recent books on Textual Criticism, the Handbooks of Kenyon and Vogels, Streeter's *Four Gospels*, Ropes or A. C. Clark on the Acts, and the number of references to Rendel Harris show how extensively his studies and suggestions have been used and remarked on, even when the writers do not agree with all his conclusions.

From 1882 he was in the United States, holding Theological Chairs in the Johns Hopkins University and Haverford College, returning to Cambridge in 1893 when he became for ten years University Lecturer in Palæography. It was here that the writer came under his teaching and influence: the little company that would gather round the long table in a lecture room of the Divinity Schools included from time to time, Mrs. Lewis, Mrs. Gibson, the present Bishop of Hereford, then Vice-Principal of Ridley Hall, J. H. Hart, and E. W. Winstanley; and we were led to learn and discuss many things besides the deciphering and history of various scripts from the Ptolemaic period to the minuscules of the ninth and tenth centuries.

In 1903 he became Professor of Theology at Leiden, but for a few months only, for there came then, in his own experience, a great instance of the Guiding Hand when 'he chose the adventure of Woodbrooke instead of the security of this Chair,' and where 'as Director of Studies for the first twelve years of the Settlement's existence he laid down the main lines of its development.' Perhaps it was again this spirit of adventure, side by side with that charm, quick wit and humour, width of view, and spirituality, which gave him his peculiar and immediate influence over youth. One summer vacation Dr. Plooij brought over twelve of his students of both sexes for a three weeks' tour and study in London, Oxford, and Birmingham, and to one at least of these, Dr. A. H. A. Bakker, who is carrying on his work on the Liège *Diatessaron*, those few days began a lasting friendship and affection.

During all this time he made frequent visits to Sinai and the Near East, for MS. research or on Armenian relief, and in these, as in much of his other work, Mrs. Harris, as long as she lived, was his courageous and unwearying companion and helpmate. On one of the former, he shared with Bensly and Burkitt the task of deciphering the palimpsest of the Old Syriac Gospels just discovered by Mrs. Lewis. 'As a result of several of these journeys,' as Dr. Glover puts it in a phrase that would have delighted its subject, 'he was apt to have Syriac MSS. on his shelves.' And it is from these that he made his two great discoveries. The first was the lost *Apology* of Aristides, though while it was yet in the printer's hands, nearly the whole of the Greek text was found by Armitage Robinson 'incorporated in that charming half Greek, half Oriental story, "The Lives of Barlaam and Joasaph."'

Let Dr. Glover tell the story of the other still more interesting discovery made in Selly Oak in 1909: 'Confined to the house and with nothing much to do, he took down from his shelves a little Syriac manuscript which he had had for two years; and "suddenly (as he told it) I sat up." The little book was no Psalter of David's, as he had supposed, but of Solomon's. Here were the well-known Psalms of Solomon and the lost "Odes" of Solomon. The Psalms were Jewish, of about the date of Pompey; the "Odes"—there was a question, lots of questions in fact. I was present when he ran in to Solomon Schechter in the Cambridge Press, and the "Odes" at once came up. Schechter could not place them in Judaism. They excited the widest attention among scholars, all keen to place them. Rendel Harris dated them in the first century and pronounced them Christian. He found in them a mystical quality, a tenderness of Christian feeling which made his own heart burn within him. His friends did not need to read far into them to see why.' At the close of the Introduction to the Second Edition he himself writes: 'Apart from all critical questions . . . we have in our Odes the language of Christian experience upon the highest levels of spiritual life, and we should have to go far afield to find such expressions of the Joy of the Lord as recur in almost every one of these Spiritual Songs.' In 1939 he wrote, 'How much has happened in the thirty years that have elapsed since then. I think that the Odes were an even greater gift

than the *Apology* of Aristides. . . . At all events we can erect a little altar of praise for either of them. Close by there is much other incense rising heavenward.'

He sometimes used to say that the next best thing to the discovery of a fresh N.T. text is a good emendation. He has made several suggestions in *The Expositor* and elsewhere, and they are gathered together in *Emendations to the Greek of the N.T.* (1935). Two are included in Nestle's *Apparatus*, the most certain being διενοοῦντο in 1 P 1^{12} for διηκόνουν, suggested and supported by this passage in Enoch, καὶ οὐκ ἐς τὴν νῦν γενεὰν διενοούμην, ἀλλὰ ἐπὶ πόρρω οὖσαν ἐγὼ λαλῶ. He also held that Marcion preserved the true reading of the doubtful phrase at the end of 2 Co 3, καθάπερ ἀπὸ Κυρίου τῶν πνευμάτων. On another line of research he detected some six quotations by S. Paul from Greek literature in addition to the three well-known instances. One of these is especially worth quoting as an example of the way in which his wide range would lead to a discovery, in this case also of three new lines from the *Minos* of Epimenides

'Reading in the *Gannat Busamé* or Garden of Delight, a storehouse of valuable extracts from Syriac writers, especially from Theodore of Mopsuestia, I came across a curious and interesting passage by way of comment on Ac 17^{28}:

'*In him we live, and move, and have our being.* The Cretans used to say of Zeus that he was a prince, and was ripped by a wild boar, and he was buried, and lo! his grave is with us. Accordingly Minos the son of Zeus made over him a panegyric and in it he said:

'A grave have they fashioned for thee, O holy and high One,
the lying Cretans, who are all the time liars, evil beasts, idle bellies;
but thou diest not, for to eternity thou livest and standest;
for in thee we live and move and have our being.'

There was no difficulty in reproducing from the Syriac this last paragraph in the form of four Greek hexameters; the second is already well known from Tit 1^{12}; the last will run:

ἐν σοὶ γὰρ ζῶμεν καὶ κινούμεσθα καὶ ἐσμεν.

During the last war he started out on a mission of help to India; but his ship was torpedoed in the Mediterranean, and he could get no farther than Egypt; and on the return journey he again suffered a similar shipwreck, and exposure for four days in an open boat, which proved fatal to his great friend, J. H. Moulton, and left some permanent infirmities on himself. On his return home, he became Curator of MSS. in the John Rylands Library at Manchester for eight years, until his increasing blindness caused his final 'retirement' to Birmingham.

Birmingham owed much to him, but he also owed much to Birmingham. It was only through the constant generosity and support of the Cadbury family that he was enabled to make many of his ventures; and when, rather lame and very blind, he went to live with Mrs. and Miss Sherlock, they were his eyes, as well as the devoted ministers to his health and well-being. It was chiefly through Miss Sherlock's co-operation that he was able to collect the material and produce some seventy or eighty essays on those 'prehistoric' migrations. And it was wonderful how up-to-date he was kept by the constant visits of friends, and those who sent him from far and wide their latest studies. In the early part of 1938, when he was wintering at Bournemouth, Professor Lake, with only a few hours in this country on his way from America to research in the East, spent one of them with him, discussing among other things some recent work on the Ferrar Group. In the last letter I received a few days before the end, he commended to me an article by Dr. W. F. Howard on the influence of Doctrine upon the text of the N.T., as a powerful piece of work and bringing the whole subject up-to-date.

Among his later works he broke new ground in his studies on Testimony books, and their possible influence on passages like Mk $1^{2.3}$, Ro 9 or He 2, and the apologetics of Justin and Cyprian; on Twin Cults, especially in 'Boanerges'; on several varieties of folklore, leading on to those prolonged investigations on Egyptian colonization, started in the face of an authoritative dictum that the Egyptians were not a seafaring people.

Another of his ventures was the Bezan Club and its privately printed *Bulletin*. In spite of over a generation of study, many problems of the Codex and its text and origin were still unsolved, witness the last two books on the Acts by J. H. Ropes and A. C. Clark, where the former holds that the shorter text is the original, and the latter, the longer. He gathered some twenty scholars from America, France, Germany, Holland, Italy, as well as from the home country with the venerable Professor Zahn as Hon. President and Dr. Plooij as Secretary. The purpose of the *Bulletin* was to offer a vehicle for short papers or notes for ready discussion or for material, rather than for ascertained results, on the

'Western' or Syro-Latin text generally as well as on D itself. The Club also helped to bring its members into closer, informal touch in personal correspondence, sometimes just on a postcard, where the writer would seek from another member, who was more expert, an opinion on the exact bearing of a version. The latest *Bulletin* issued before the war was one of the largest: several new and younger members have come in to fill the places and carry on the work of those who have passed on. Professor de Zwaan has succeeded Plooij as Secretary; and there it is, one of those little societies that are above the boundaries of national ambition or animosity, and always prepared to share whatever progress or discovery its members have been able to win in these days of silence and separation.

And 'a mighty believer,' though steeped in the critical lore of the Bible, through wars and rumours of war, and a full share of infirmities and disappointments. And so it is for his devotional addresses that most of the readers of THE EXPOSITORY TIMES will gratefully remember him. Professor Marcus Dods, in reviewing the first series—*Memoranda Sacra*—delivered at the Friends' Meeting in Jesus Lane, and often prepared on a Sunday morning in the quiet of Clare Fellows' garden, wrote: 'Those who have hitherto classed Professor Harris with our foremost scholars will question whether preaching is not his proper vocation.' It was followed by *Union with God, The Sufferings and the Glory, Aaron's Breastplate* (addresses given while he was President of the Free Church Federation in 1907). *The Guiding Hand of God, As Pants the Hart* Among those published in THE EXPOSITORY TIMES I recall especially 'Abide with Me,' based on Rembrandt's picture of the supper at Emmaus, one disciple white-haired and the other young, and with a characteristic message from the text and the hymn to those in the morning, as well as those in the evening time of life. Also two unpublished ones, one on a holiday tour at Ross, where the Friends met in a Baptist Chapel, and he spoke on the 'Beauty of the Lord,' and another on his first Sunday at meeting after a long, nearly fatal illness fifteen years ago, when he took for his thanksgiving the initial words which stood out on a twin illuminated text that had been facing him on his bedroom wall, *Hitherto . . . Henceforth.*[1] There are several of these addresses in which he can especially 'still speak' to us in these dark, dangerous days. 'The Lord's song in a strange land,' that might perhaps have had for a better title 'Songs in the Night,' 'Euroclydon,' 'House-moving,' 'The Sentinel of the Heart.' One fruit among many of his faith was his wonderful patience in those infirmities of lameness and blindness, so doubly hard to the restless explorer. Through all the years of failing eyesight, through the bitter disappointment when the operation for cataract, so long waited for, and with such hopes of renewed study, failed, there was never a word of complaint or of despondency. There is one thing which I think he would wish his readers to know, if it might be in these days a help to some other Pilgrim on the Way—how he loved and used his Bunyan—he knew what fear was—a thorn in the flesh, in addition to his blindness that was given to him to the end. In the Woodbrooke Minute, quoted above, it is recorded: 'He lived in the Unseen and eternal, a life of union with God, of courage and hope; and yet he often confessed that the fear of death was strong in him, not the fear of what lay beyond, but of the actual passing. In the mercy of God, he was spared this at the end for he passed peacefully in his sleep.' A sharp attack of influenza with its sudden rise of temperature brought on a coma, so that he did not even know that he had become ill. 'Never had the River been known to be so low.'

And now let Dr. Glover sum up the man and his message:

'He was big enough to let you differ from him on big things and on little, quick and shrewd to know at a glance if you talked with too little background, kind enough to be the most delightful of friends, with the most generous admiration and sympathy. He was bold to recklessness in speculation, quick beyond words to catch an unsuspected value, a man of range and memory beyond the common. A friend, a scholar, a humorist, a fighter, a saint. He was not bred a Quaker; and though he became "a convinced Friend," he stood in a far deeper sympathy than most Quakers with the Free Churches. His most charming book on devotional life was, I think, his *Guiding Hand of God.* Others who heard them given in the little meeting at Cambridge before my time will say his *Memoranda Sacra.* The features of his writing and his speech that made his appeal were the range of reading brought to bear, the quaintness and unexpectedness of allusion and interpretation, the playfulness for which nothing was "sacred," and yet everything was sacred in a real sense, the bright friendliness of glance, the gaiety of phrase, and the deep happiness of assured peace with God.'

[1] 1 S 7^{12}, 2 Ti 4^{8}.

Recent Biblical Archaeology.

By the Reverend J. W. Jack, D.D., Glenfarg, Perthshire.

Agriculture.—This occupation, called 'husbandry' in the Old Testament, was the chief one of the Israelites. The old nomadic life, no doubt, continued to have its hold on many of them (cf. Jer 35), but the tilling of the soil, which was learned from the Canaanites (in addition to the art of war, Jg 3^2), became in the course of time an important element in daily life. Land was measured by yokes (1 S 14^{14}, Is 5^{10}) and valued according to the amount of seed it needed (Lv 27^{16}); places were identified by the crops growing on them (2 S 23^{11}, 1 Ch 11^{13}); and time was measured by harvests (Jth 2^{27}). Apart from certain lands which were claimed by the crown or belonged to the wealthy, the people had particular fields allotted to them for cultivation; and they developed their knowledge of tillage so well that, by the time of the monarchy, Solomon was able (cf. 1 K 5^{11}) to send to King Hiram every year no less than 20,000 *kor* of wheat (a *kor* = about 11 bushels) and 20,000 bath of oil (a *bath* = roughly 9 gallons).

1. **The Rains.**—The fertility of the soil in Palestine depends to a very large extent on the abundance and regularity of the rains. Fortunately, the territory west of the Jordan, as well as the immediately adjoining part of the Transjordan plateau, have a sufficient rainfall, owing to being exposed directly to the winds from the Mediterranean. It is most important, however, that the rain should come in its season, the 'early rain' at the end of summer and the 'latter rain' (or winter one) later on. The prayers of the Israelites and the promises of Jahweh are full of allusions to this requirement. Apart from the general Hebrew word for rain (*māṭār* or sometimes *géšem*), the term *be'itto* ('in its season') occurs frequently in the Old Testament in this connexion (cf. Lv 26^4, Dt 11^{14}, Jer 5^{24}, Ezk 34^{26}).

(1) **The Early Rain.**—This, called *yôreh* or *môreh* in the Old Testament, begins about the middle or end of October, after a summer period of dry, hot south-east wind, and prepares the ground which has been baked hard by the summer heat (over 70° Fahr. from June to October). In normal seasons, it immediately precedes the Feast of St. George at Lydda (the beginning of November), and no doubt this is not a mere coincidence of dates, for St. George under the mysterious title of *Al-Khidr* is regarded by the Arabs as an incarnation of Elijah, whose intervention ended the drought which desolated the land in the time of Omri (1 K 18). In the Israelite worship there was special ritual intended to call forth the early rain. Thus, in the Second Temple (Zerubbabel's, dedicated 516 B.C.), a golden ewer holding three *lôg* (= about 1½ litres) was filled with water from Siloam, and the priest poured this libation on the altar in the direction of the south-west, from which quarter the rain generally came (cf. the Mishna, *Sukkah*, iv. 9, 10). This was a rite which probably went back to very early times in Canaan.[1] Any delay in the early rain led to disastrous consequences, for the long summer drought, if continued beyond its proper limit, not only kept back the sowing but caused severe suffering to the sheep and cattle. 'Because of the ground which is chapt,' says Jeremiah (14^4), 'seeing that no rain hath been in the land, the plowmen are ashamed. . . . The wild asses stand on the bare heights, they pant like jackals, their eyes fail because there is no herbage.' One can understand how anxiously the Israelite husbandman watched for the first showers which would allow him to start his ploughing and sowing.

(2) **The Winter Rain.**—In the Old Testament this is usually known as *géšem*, pl. *gešâmim*. It falls rapidly and abundantly, and enables the seed to germinate. It comes at irregular intervals from the middle of December to the end of March, after the laborious period of preparation of the soil has been completed. It is particularly abundant in January and February, after which it diminishes in frequency and intensity, ending in occasional moderate showers. There is a later rain still, however, which comes normally in the month of April, after the ears of wheat have been formed. It bears the name of *malqôš* in the Old Testament (rendered *pluvia serotina* in the Vulgate), and is important as strengthening and maturing the crops (cf. Dt 11^{14}, Job 29^{23}, Jer 3^3 5^{24}, Hos 6^3, Zec 10^1, etc.). The Jerusalem Talmud (*Ta'anith*, iii. 3) prescribes solemn prayers for this rain, the last of the season, up to within a fortnight of Pentecost, after which date the sky is 'closed' until the autumn.

[1] Cf. Hooke, *The Origins of Early Semitic Ritual*, 42; Dalman, *Arbeit und Sitte in Palästina*, I, 1, 133 ff.; *Rev. Bib.* (1924), 574 ff.

These 'early' and 'latter' rains fixed the agricultural life of the Israelites and divided up their year. A small limestone tablet (4¼ by 2¾ inches) discovered at Gezer, and containing seven lines in archaic Phœnician characters, dating probably from the eighth century B.C., is thought by many scholars to be an attempt by some one to group the months according to their agricultural importance, but the probability is that this 'almanac' is merely an exercise in writing emanating from some village scribe.

2. The Cereals.—There are numerous allusions to these in the Old Testament. The principal cereals used in bread-making were **barley** (*se'ôrah*, pl. *se'ôrim*) which was widely used as food (cf. Ru 3[15]), especially among the poorer classes; **wheat** (*ḥiṭṭah*, pl. *ḥiṭṭim*), the supply of which usually exceeded the people's requirements—unlike the condition in Palestine at the present day—so that it was possible for considerable quantities to be exported (Ezk 27[17]); several varieties of **spelt** (known under the generic name of *kussémeth*), which were usually grown on the borders of fields; and **millet** (*dôḥan*, Ezk 4[9]), remains of which have been found at various sites such as Gezer (by Macalister) and Jericho (by Garstang). In addition, there is mention in Is 28[25] of **sorghum** (*śôrah*), which is probably a species of millet and is referred to in the Panammu Inscription.[1]

To these cereals, properly so-called, must be added **flax** (Jos 2[6], Is 43[17], R.V.), which was early cultivated in Palestine and was said to be 'bolled' (Ex 9[31]) when ready for gathering; also several vegetable products, such as **beans** (*pôl*, cf. 2 S 17[28], Ezk 4[9]), as well as **lentils** (*'ădašim*) which were in common use (cf. 2 S 17[28] 23[11], Ezk 4[9]) and for a meal of which Esau sold his birthright (Gn 25[34]).

3. The Ploughing.—The seed was sometimes sown without any previous cultivation, but generally the ground was ploughed first, after it had been softened by the early rain. The plough was similar to the one in use throughout the whole of the Mediterranean world, and is figured on the bas-reliefs of Assyria and Egypt. It consisted simply of a strong beam, with a wooden ploughshare which was without a curved plate or mould-board to turn over the furrow. The share was pointed and strengthened with iron (Is 2[4]), and it was these metallic pieces that the Israelites in the time of Samuel took to the Philistine smiths to be sharpened (1 S 13[20]). Unlike the Babylonian one, the Palestine plough had only one 'stilt' to guide it (cf. Lk 9[62]), leaving the other hand free to use the ox-goad (*malmēd*, Jg 3[31]). It was generally drawn by a pair of oxen (cf. Am 6[12]), but sometimes by asses (Is 30[24] R.V., Dt 22[10]). The yoke (*'ôl*), binding the pair together, was entirely of wood (called the 'bar' in Lv 26[13] R.V.): the particular iron yoke with which the prophets threatened the people (cf. Jer 28[13], Dt 28[48]) was only a metaphor to signify a particularly violent oppression. Under the Deuteronomic Law the Israelites were forbidden to plough with an ox and an ass together, owing to ancient taboos which the priests had adopted (Dt 22[10], cf. Lv 19[19]).

4. The Sowing.—This followed immediately after the ploughing and extended from November to February according to the seed, pulse being generally sown first, barley a fortnight later, and wheat after another month. By careful farmers the seed was placed in the furrows in rows (Is 28[25] R.V.), but often it was scattered broadcast out of the bag (cf. the New Testament Parable of the Sower), or dropped from a basket attached to the plough-tail. This last method, which is referred to in the Talmud and late Jewish literature, was probably an ancient one. Its invention, indeed, is credited to Abraham (*Book of Jubilees*, 11[23ff.]). A Babylonian intaglio depicts a plough of this nature with a basket fixed above, from which the seed, carefully watched by an assistant, descends through a long funnel or tube into the furrow behind the share. Harrows seem to have been unknown. In order to cover the seed, the plough was sometimes taken over the furrow a second time, or a branch or bush of thorns was dragged over the ground, this latter action being expressed in the Old Testament by the verb *śadad* (cf. Job 39[10] 'harrow,' Is 28[24] 'break the clods,' Hos 10[11] 'break the clods').

5. The Harvest.—This began usually about the middle or end of April, but owing to the varied climatic conditions in Palestine the period was by no means uniform. According to the Hebrew legislation, it was supposed to cover about seven weeks (Lv 23[15], Dt 16[9]), thus lasting till the middle of June. In the warmest districts, such as the Philistine plain, Sharon, and other parts, it generally finished before the end of May, while in mountainous regions it was two, three, or more weeks later. Frequently the harvest was spoiled by destructive elements beyond the husbandman's power to control, such as the violence of the winter rains, which 'excoriated' the soil, causing ravines here and there, or heavy showers of hail which laid low the young shoots, or swarms of locusts that settled down on the fields. These difficulties still face agriculturists in Palestine. Heavy invasions of locusts took place

[1] Cooke, *North Semitic Inscriptions*, No. 62, l. 6.

in 1928 and 1929, necessitating a 'Palestine Locust Service,' with a Government Entomologist in charge. In 1930 a more serious invasion in Southern Palestine had to be met by comprehensive measures. The campaign, which was successful, cost £27,000, however, and entailed the construction of a zinc sheet barrier stretching from the Dead Sea to the Mediterranean. To the list of the baleful influences in ancient times the Bible adds two of Nature's 'maladies' which affected the cereals in particular and which are generally mentioned together, namely, mildew (*yērâqôn*, from *yrk*, 'to grow pale') and blight (*šiddâfôn*, from *šādaf*, 'to scorch'), the latter being due to the premature drying-up of the shoots under persistent and intense south-east winds (the Ar. *sirocco*), as Gn 41^{6} indicates. For all these scourges cf. Dt 28^{22}, 1 K 8^{37} (=2 Ch 6^{28}), Am 4^{9}, Hag 2^{17}, etc. The instrument in use for cutting the grain was a slightly curved sickle (*maggâl*, Jer 50^{16}, Jl 3^{13}; *ḥermêš* in Deuteronomy, cf. 16^{9} 23^{25}). In primitive times it was made of flint, with a well serrated blade, and was socketed in a curved wooden handle. Large numbers of such implements have been found in Palestinian sites. An analysis of 2,400 worked flints discovered by Garstang at Jericho and dating from about 3000 B.C. shows that sickle blades numbered 243, and were in preponderance over all other finished products. This form of sickle, like all flint implements, maintained itself till well into the Iron Age. The bronze or iron form, also curved, which ultimately superseded it, had the blade either fixed into the handle with rivets or simply socketed. The straw was cut about a foot or so below the ears (Job 24^{24}), the reaper left the grain behind him in handfuls (Jer 9^{22}), and the binder tied it up in sheaves (Gn 37^{7}). The corners of the fields and any stray ears were abandoned to the gleaners, especially the poor and the strangers (cf. Lv 19^{9} 23^{22}, Dt 24^{19}), and the sheep were then pastured among the stubble and wild grass.

Ezion-geber (*Tell el-Kheleifeh*).

Professor Glueck has given us further valuable information about the great smelter-refinery built by Solomon at this spot on the north shore of the Gulf of Aqabah. From his accounts it must have been the greatest armament and industrial plant of its kind in antiquity, belching forth huge clouds of smoke by day and pillars of fire by night. Some facts interesting to the Biblical student may be mentioned:

(1) The Corvée.—There is corroboration of the idea previously expressed that these huge foundry works were manned by slave labour levied on the people (Old Testament *mas*, wrongly translated 'tribute,' except in Est 10^{1}; cf. Jos 16^{10} 17^{13}, Jg 1^{28}, 2 S 20^{24}, 1 K 9^{21}, 2 Ch 8^{8}, etc., cf. Gn 49^{15}). It is known that much of Solomon's industry was accomplished in this way, and special overseers for such labourers were appointed by royal warrant (cf. 1 K 4^{6}, 11^{28} R.V.). He not only had a forced system of levying provisions for the maintenance of his large royal establishment, but employed slave-gangs for the execution of his vast building and industrial schemes (1 K $5^{13ff.}$ 9^{15}). Probably, as Glueck suggests, the fumes and smoke from the plant at this ancient Pittsburg, coupled with the severity of the conditions (such as severe uninterrupted sand-storms), would have made life intolerable to the free-born, and the rate of mortality must have been enormous. Officers, merchants, sailors, and others no doubt lived some distance away from the walled area, but the slave-labourers must have been confined within or close to the works (which occupied little more than an acre and a half), under a troop of soldiers who controlled them and also guarded the buildings (which acted as a fortress at the main cross-roads). This hateful *mas*, which the Hebrews had known only too well in Egypt, helped to pave the way for the downfall of Solomon's house in the time of Rehoboam (1 K $12^{4.\ 18}$). It had been used earlier by David (cf. 2 S 20^{24}, 'Adoram had charge of the *mas*'), but the odious practice was more extensively adopted by Solomon, owing perhaps to his Egyptian connexions.

(2) Israelite Walls.—Some time after Ezion-geber had been destroyed by Shishak about 940 B.C. (cf. 1 K 14^{25}), it was extensively rebuilt, probably by Jehoshaphat of Judah, who reigned about 878–854 B.C., and who made an abortive attempt to revive the sea-trade with Arabia. This new fortified area was enclosed by walls of enormous thickness and height, built with a new and much stronger type of bricks. The inner wall was nine feet thick at the offsets, and was originally some twenty-five feet high, with a strong glacis, and towers at the corners, while the outer one was about three feet thick and ten feet high, also with a glacis. Between the two walls, which were nine feet apart, ran a dry moat, with a clay and mud-brick floor. Probably these formidable walls were necessary on account of the battering-ram, which by this time was becoming more scientifically constructed, while other powerful arts of war for attacking fortresses were also coming into existence.

(3) Ostraka.—Several Aramaic ostraka belonging to the fifth-fourth centuries have been found; but

of more interest to Biblical scholars is a beautiful signet ring, which has a seal enclosed in a copper casing. The seal has incised on it in clear, ancient Phœnician characters the inscription LYTM, 'belonging to Jotham.' It is quite probable that the individual referred to was Jotham, king of Judah (*c.* 740–736 B.C.), whose dominion extended to the Gulf of Aqabah, and during whose reign the great prophets Hosea, Isaiah, and Micah prophesied. 'It appears to me,' says Albright, 'that the identification is almost certain.' It was at the end of this king's reign, in 735 B.C., that the Edomites, who had been struggling for two centuries to take possession of Ezion-geber (known by that time as Elath), succeeded in driving the Judæans out, so that it was never again ruled by a Judæan king.

(4) **Store-room.**—Among several beautiful jars discovered in a small store belonging to the Edomite settlement, was one full of resin, as sweet-smelling to-day as it was 2400 years ago. When the jar had been left for a while at a tilted angle in the sun the resin began to melt and overflow the mouth of the jar. Probably this store of resin was used in the caulking of ships, or it may have been needed for some of the numerous manufacturing processes carried on.

(5) **Far Trading.**—In the later buildings (the fourth town), dating from about 500-400 B.C., the excavators have found numerous black-glazed sherds of Greek pottery. These had probably belonged to jars containing wine and other products, which had apparently been conveyed by ship from Athens to Gaza and Ascalon, and then carried by camel to this trading centre in the Red Sea, to be re-exported no doubt from there to Arabia. In return the incense and spices of Arabia were transported *viâ* the Gulf of Aqabah to Greece. The discovery affords another instance of the world-wide trade carried on centuries before the Christian era.

Guilds of Workmen.

In a recent number (December 1940) of the *Bulletin of the American Schools* it is suggested by I. Mendelsohn that craftsmen's and merchants' guilds, *i.e.* associations organized for mutual benefit, existed among the Israelites in Old Testament times, long before such a system could have reached them from the Western world. There is good evidence that such guilds or corporations were well developed in Babylonia, even before the time of Ḥammurabi, but it is not known to many scholars perhaps (and Mendelsohn makes no reference to it) that the Ras Shamra tablets indicate the existence of such organized groups in Syria and Palestine as far back as the fifteenth century B.C., and there may thus be nothing strange in the Israelites developing the same economic and social system. In the Ras Shamra tablets the names of trades and crafts are particularly numerous, and they are generally grouped in special lists, implying that each was an associated body. Among a large number the following may be cited as examples, and in almost every case the names of the trades correspond to Old Testament words:

Pslm, 'stone-cutters,' 'sculptors' (cf. *pasal*, Ex $34^{1.4}$, Dt $10^{1.3}$, etc.).
Nqdm, 'sheep-farmers' (cf. *noqedim*, 2 K 3^4, Am 1^1, etc.).
Nskm, 'weavers' (cf. *nasak*, Is 25^7).
Śrm, 'singers' (cf. *sharim*, 2 S 19^{35}, 1 K 10^{12}, etc.).
Mkrm, 'merchants' (cf. *mokēr*, Lv 25^{16}, Neh $13^{15.16}$, etc.).
Yṣrm, 'potters' (cf. *yôṣerim*, Is 41^{25}, 1 Ch 4^{23}, etc.).
Kbsm, 'fullers' (cf. *kôbēs*, 2 K 18^{17}, Mal 3^2, etc.).
Yqṩm, 'fowlers' (cf. *yôqeshim*, Ps 124^7).
Shgrm, 'porters' (cf. *shô'arim*, 2 K 7^{11}, Ezr 2^{42}, etc.).
Mddm, 'measurers' (cf. *mādad*, Ezk 45^3 47^{18}, etc.).

If, as seems likely,[1] such lists in the Ras Shamra texts indicate corporate organizations of some kind, we need not be surprised at the existence of similar bodies among the Israelites. Probably, in both cases, each body had a trade monopoly in its particular town or quarter of the town, and could prevent any newcomer from settling down in it or creating opposition. We are reminded of the tumult at Ephesus, though many centuries later, which was organized against Paul by the associated tradesmen (silversmiths) engaged in the manufacture of shrines, who were led by Demetrius, one of the chief employers of labour (Ac 19^{24}). Under the Israelites, with a similar formation of guilds, special streets or localities in a town were sometimes allotted to each guild. Thus, we find that Jerusalem had its Bakers' Street (Jer 37^{21}), its Fullers' Field (Is 7^3), and its Cheesemakers' Valley (the Tyropœan, see Josephus, *Wars*, v. 4, 1). In Neh $3^{8.31}$ we find mention of guilds of goldsmiths (cf. Is 46^6) and 'apothecaries,' *i.e.* perfumers (see R.V.m.), perhaps of a hereditary nature, for certain

[1] Cf. *Glecs: Groupe linguistique d'études chamito-sémitiques*, iii. 62 ff.

trades often ran then, as now, in particular families; and in 1 Ch $4^{21.\ 23}$ guilds of weavers and potters (cf. La 4^{2}) seem to be referred to, for 'families of weavers' probably signifies 'guild of weavers.'

All labour was regarded as honourable, and to neglect to teach one's son some handicraft was tantamount to bringing him up to robbery. Hence, in the lapse of the centuries, especially in post-Biblical times, associations of craftsmen acquired powerful influence and were recognized as established entities, many of them with their own religious and social institutions.

Contributions and Comments.

The Enigma of the Swords, St. Luke xxii. 38.

A FURTHER line of thought is opened up by a perusal of the words Ἱκανον ἐστιν, Lk 22^{38}. A.V. and R.V. render this 'It is enough,' whilst Dr. Moffatt says, 'Enough, enough'; Dr. Moffatt certainly fits in better with the context.

Now Liddell and Scott gives as another meaning for Ἱκανον, 'Large or long enough,' thus Ἱκανον χρονον means 'A long time.' Seeing that the translation 'It is enough' has little meaning in its context, may it not be that our Lord was saying, 'They are large enough' or perhaps, 'long enough.'

This supports the view that the μαχαιραι were the fishermen's knives, and it also supports Mr. Finlayson's contention in THE EXPOSITORY TIMES for September 1939, that some kind of resistance was being contemplated.

The translation of 'They are' for ἐστι would be fully justified if μαχαιρα were neuter, but as it is feminine, we may take it that Ἱκανον ἐστιν is spoken in an impersonal manner, or it may be that Jesus was looking at one of the knives, in which case, 'That is large enough' would be correct. Taking this interpretation of Ἱκανον ἐστιν our Lord may have been saying, 'Fishermen's knives are large enough for all the fighting you need to do,' or, on the other hand, the words may have been in the form of a question, in which case the meaning would be, 'Are those knives large enough (or powerful enough) for the fighting which you contemplate?'

Belfast. W. WESTERN.

The Word ὡσαννά in Matthew xxi. 9.

MR. COGGAN'S note, in THE EXPOSITORY TIMES for November, on the song of the multitude at the Triumphal Entry, makes one wonder again why commentators refuse to translate the words literally. הוֹשִׁיעָ takes the Dative in late Hebrew, *e.g.* Ps 72^{4} 116^{6}: *a fortiori* must the Dative follow in Aramaic. Why then hesitate to render the words,

'Oh save the son of David, . . .
Oh save (him), Oh God.'

Dalman (*Words of Jesus*, Eng. Vers., p. 221) says, 'One might conceivably hold that ἐν τοῖς ὑψίστοις had been a substitute for the name of God, which, from the tenor of Ps 118^{25}, ought properly to have been expressed here.' 'But,' he objects, 'deliverance ought to have come "*from* the highest"' (italics mine). It is true that in the Aramaic parallels ד seems to be regularly inserted: *e.g.* מִימְרָא דְלֵעֵיל (I quote from Dalman). But the omission of ὁ before ἐν τοῖς ὑψίστοις scarcely seems a fatal objection to the rendering suggested here.

Queens' College, Cambridge. C. T. WOOD.

Entre Nous.

The Apostles' Creed.

Many will have seen Dr. A. B. Macaulay's letter in *The Times* of 17th February where he asked whether the Archbishops could inform us 'where a clear and compendius statement of the Christian faith is to be found? . . . that he may run that readeth it.' Professor Macaulay complains that the Apostles' Creed with its ambiguous clauses and glaring omissions is inadequate to meet modern needs. The Editor of *World Dominion* (May-June) invited Dr. Major, Principal Micklem, Mr. Hugh Redwood, and Dr. Macaulay himself to attempt a formula of Christian belief and we have an interesting symposium in this number. We would take the opportunity of saying that *World Dominion*, though unfortunately smaller in size, is very attractive and modern in its new format.

Dr. Major suggests two modern substitutes for the Apostles' Creed. The first, set to music in *Songs of Praise* (433), consists of extracts from the

writings of St. John. The second was composed by the late Dr. Douglas White.

I Believe in God, the Father of all :
And in Jesus Christ, Revealer of God and Saviour of men :
And in the Spirit of Holiness, which is the Spirit of God and of Jesus
By which Spirit man is made divine.
I acknowledge the communion of all faithful people
In beauty, goodness and truth :
And I believe in the forgiveness of sins,
The glory of righteousness,
The victory of love, and the Life Eternal.

Principal Micklem ends his contribution on a personal note. 'There is no element in the Anglican Service I love more than the recitation of the Creed. It is, or it may be, as the blowing of a trumpet in Zion. There is nothing I miss more in (many) Nonconformist services than anything that corresponds with it. But, unhappily, as Bishop Hensley Henson has said, subscription to formulae "does not provide any effective guarantee of the doctrinal soundness of the subscribing clergy, and it does not protect the people from heretical parsons."

'Further, the recitation of a creed, with mental scruples and reservations, by a congregation, is an infelicitous act of worship. The Creed comes to me, who am a professional theologian, laden with all the memories of the centuries and of the great tradition ; but to-day it is not best suited as a public profession *urbi et orbi* of the Church's faith. There can be no going back on the Apostles' Creed as if it no longer expressed our faith, but the Church is free to desire a reformulation, and the unwary may be tempted to try their hand at it !'

Dr. Macaulay, after tracing the Apostles' Creed back to the latter part of the second century 'a venerable, but, in view of its history, not surely a sacrosanct formula,' asks, 'Will it serve to meet "the profound ignorance of the Christian faith" recognized by the Archbishops ? I do not think so.' Three of the clauses he finds are ambiguous : (1) 'He descended into Hell,' (2) 'The Communion of Saints,' (3) 'The resurrection of the body.' For Dr. Macaulay's treatment of these points this symposium itself should be read. And Dr. Macaulay ends by quoting a form of Creed submitted to the General Assembly of the United Free Church of Scotland in 1926, in the drafting of which scholars, including the late Professor H. R. Mackintosh, Professor James Moffatt, the Very Revs. Principal W. M. Macgregor and Professor R. H. Strachan, took part.

'I believe in God the Father Almighty, Maker of heaven and earth, holy and wise, whose loving will and purpose all things serve ;

'And in Jesus Christ, His Son, our Lord and Saviour, who by His life on earth, His death for our sake upon the Cross, and His rising from the dead, wrought salvation for the world, and is now exalted Lord over all ;

'And in the Holy Spirit of God, who evermore reveals the Son in love and power to men, awakening them to repentance and faith, assuring them of the forgiveness of sins through Jesus Christ, and enabling them to know and obey the will of God ;

'I believe in the fellowship of the redeemed, the one Church of the Lord Jesus Christ, called to show forth His glory by worship and service ; in judgment to come ; in the triumph of the Kingdom of God ; and in the life everlasting.'

'Sick Heart River.'

Only a fortnight before he died John Buchan finished *Sick Heart River*. The first impression that one gets when one reads the book is that it is a curiously fitting climax, and unconsciously one identifies the hero with John Buchan himself. In it Sir Edward Leithen, a character well known and more and more esteemed by readers of Buchan's books, is told by his doctor that he has only a year to live. The first part of the book is introduced by one of the proverbs of Alfred :

'Thus said Alfred :
If thou hast a woe, tell it not to the weakling,
Tell it to thy saddle-bow, and ride singing forth.'

In this spirit Leithen, Cabinet Minister and formerly an Attorney-General, settles his affairs and sets out on a search which had all the appearance of a hopeless adventure. 'My working days are past and I would make my soul. If I have to die I want to die standing.' It was the search for Francis Galliard who had left his home and with a trapper, Lew Frizel, had disappeared into the far north of Canada. The quest was successful, Galliard was found, Leithen's own health begins to mend. A change came over his world of thought. He had welcomed the North because it had matched his dull stoicism. 'Here in this iron and icy world man was a pigmy and God was all in all. . . . It was the temper in which he wished to pass out of life. . . . He lay passive in all-potent hands.'

At the end Leithen gave his life—gave it for a neighbouring Indian tribe, the Hares. 'Most men had their lives taken from them. It was his privilege

to *give* his, to offer it freely and joyfully in one last effort of manhood.'

'Now there suddenly broke in on him like a sunrise a sense of God's mercy—deeper than the fore-ordination of things, like a great mercifulness. . . . Out of the cruel North most of the birds had flown south from ancient instinct, and would return to keep the wheel of life moving. Merciful! But some remained, snatching safety by cunning ways from the winter of death. Merciful! Under the fetters of ice and snow there were little animals lying snug in holes, and fish under the frozen streams, and bears asleep in their lie-ups, and moose stamping out their yards, and caribou rooting for their grey moss. Merciful! And human beings, men, women, and children, fending off winter and sustaining life by an instinct old as that of the migrating birds. Lew nursing like a child one whom he had known less than a week. . . . Surely, surely, behind the reign of law and the coercion of power there was a deep purpose of mercy.'

'Journal 1940.'

Journal 1940 (Allen & Unwin; 5s. net) is a vivid picture by Dr. Albert Peel of the B.E.F. in France, where he spent January; then of the States, where he travelled for several months speaking in churches and colleges; then Canada, especially Vancouver and Winnipeg, Toronto and Montreal; and, lastly, the bombed cities of England when, at the end of the year, he travelled round these carrying out his duties as Chairman of the Congregational Union. Let us give some of his impressions. Of G.H.Q. in France he says, 'Here I may suitably place what was the most outstanding impression of my few days—outstanding because it was so unexpected. I had been brought up in a strongly anti-militaristic environment, and I had seen nothing of the Regular Army at first hand, and, I suppose unconsciously, had obtained the idea of the officer class as being "Galloping Majors"—hard as nails, hard-drinking, hard-swearing, and all the rest. It was surprising, therefore, to find the generals under Lord Gort's command deeply religious men, who practised their religion, cared for the best interests of their men, and did all in their power to aid the work of the Chaplains' Department.'

When Dr. Peel went to the U.S.A. the feeling in favour of complete Isolationism was strong. Again and again he was asked the question whether he was a British propagandist—for British propaganda would not have been popular. Dr. Peel had actually gone to America to carry out engagements made before the outbreak of war, but he asks himself, 'Is there nevertheless some sense in which I am after all a "British propagandist"? Perhaps there is; but only because I cannot at the moment see any method by which the British could have resisted the forces attacking democracy and freedom other than the one they have taken. I have never been an absolute pacifist; 99 per cent., maybe, but I have always felt that a situation might emerge in which it would be necessary to employ force to prevent the destruction of spiritual values. Even peace was not to be cherished at the expense of the freedom of the individual to live and worship and witness. It is because I believe that such freedom is threatened, not only in Germany but universally, that, with the utmost reluctance and great searching of heart, I have been compelled to take my stand with those who say, "This must be stopped, or life will not be worth living"—and to take it with the greater hesitation because I know something of the devastation war causes and because I have seen in recent days the magnitude of the preparations for slaughter made in France.'

From the account of the Canadian journey we quote an interesting paragraph on the United Church of Canada, ending with a practical suggestion. 'I was too busy receiving hospitality and making speeches to be able to form any judgment on the success of the United Church of Canada, though I gathered that there was much to be said on both sides. Men from all the three uniting Churches testified to the value of union along certain lines, but there seemed to be agreement that the new Church was "over-engined," and a widespread nostalgia for the old denominational life. I was surprised at the number of people who remarked that, from their experience, federation and not union was the best way of advance. A much more prolonged investigation than I was able to make would be necessary before any visitor could pronounce with authority on the union. On one thing, however, I do not hesitate to pronounce—that there should be much more intercourse between the United Church of Canada and the Churches at home. Official visitors should be sent both ways, and many more pastoral interchanges made; only so will the Churches become more conscious of their unity, and only so will our abysmal ignorance of Canadian Church life be dispelled.'

A volume without humour could hardly be Dr. Peel's. When he was in the Middle-West he spoke to the co-educational students of Carleton College, Northfield, Minn. One of the woman students

talked freely to him on the problems involved in a co-educational institution. Seeing two nuns Dr. Peel said to her, '"Well, now, why not solve your problems that way?" to get the cheerful, and surely healthy, reply, "O boy, give me the temptations!"' Talking of humour, Dr. Peel's last section, 'Picked up by the Way' should not be missed. He quotes, and we give in the next paragraph, Dr. Hugh Elmer Brown's five reasons why he does not go to the cinema.

Five Good Reasons.

1. I was made to go too often when I was young.
2. Nobody ever speaks to me when I go.
3. When I have gone I've always been asked for money.
4. The manager never calls at my home.
5. The people who go don't live up to the fine things they see in the pictures.

Basic English.

Will the translation of the New Testament into Basic English find a permanent place in the affections of English-speaking peoples? We believe it will. In what better way could we test it than by turning to the thirteenth chapter of First Corinthians. 'Love is never tired of waiting; love is kind; love has no envy; love has no high opinion of itself, love has no pride; love's ways are ever fair, it takes no thought for itself; it is not quickly made angry, it has no thought of evil; it takes no pleasure in wrong-doing, but has joy in what is true; love has the power of undergoing all things, having faith in all things, hoping all things. Though the prophet's word may come to an end, tongues come to nothing, and knowledge have no more value, love has no end. For our knowledge is only in part, and the prophet's word gives only a part of what is true; but when that which is complete is come, then that which is in part will be no longer necessary.'

Apart from the use of it in the new translation there is something fascinating in Basic English itself. It not only takes away much of the difficulty of learning our language by foreigners, but it compels us to avoid ambiguity and to express our thoughts simply. In the Bible translation the use is made of about one thousand words, but ordinarily Basic English makes use of 850 words only, and these words have been chosen because they have 'the greatest covering power.' It is explained, for example, that 'branch' is one of the 850 words but not 'bough,' because *branch* has the sense not only of *branch of a tree*, but *branch of a railway, branch of a business, branch of a bank*, and so on.

Front Line Religion.

In *Front Line Religion* (Hodder & Stoughton; 5s. net) a Chaplain of the Royal Scots, the Rev. Ronald Selby Wright, has gathered together a number of sermons preached by chaplains to soldiers in this war. They are short addresses, direct in their teaching, and practical. We have given the one by the Rev. G. H. Woolley, V.C.—in shortened form—in 'The Christian Year' this month. The Editor in his own sermon—'It is Finished'—retells the story of the picture at Catterick Camp. 'If you go to Catterick Camp you will see a picture painted for the Royal Corps of Signals of a young signaller, unarmed, lying dead in Mo Man's Land. He had been sent out to repair a cable snapped by shell fire, sent out to restore the interrupted contact. He is lying dead; but he had done the job, for in his stiffening hands, he held together the broken ends; held them in contact. The picture is called "Through."

'"Through"—finished.

'Sin had snapped the contact between God and Man. The Divine current was interrupted. Alone in No Man's Land, young and unarmed, Christ brought the broken ends together in His death. He came into the world for this. Now it was through—finished.'

If there is one note more than another sounded in this volume it is that of endurance. We get it first in the introductory chapter which is by General Gort. He speaks of the foundation of endurance. In these days endurance is a fitting message not only for our soldiers but for those civilians who are also in the front line here at home.

Be Strong!
We are not here to play, to dream, to drift,
We have hard work to do and loads to lift,
Shun not the struggle, face it—'tis God's gift.
Be Strong!

Be Strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's Name
Be Strong!

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